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RICHMOND, VA., FEBRUARY

1923.

No. 8.

Church-Club
202 S 19th St
Richmond, Va
Feb. 24

A Lenten Hymn

Now are the days of humblest prayer
When consciences to God lie bare,
And mercy most delights to spare.
Oh hearken when we cry.

Now is the season wisely long,
Of sadder thought and graver song,
When ailing souls grow well and strong
Oh hearken when we cry.

The feast of penance! Oh so bright,
With true conversion's heavenly light,
Like sunrise after stormy night!
Oh hearken when we cry.

O happy time of blessed tears,
Of surer hopes, of chast'ning fears,
Undoing all our evil years.
Oh hearken when we cry.

—F. W. Faber



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Thoughts For the Thoughtful

Jesus is always passing near enough
for any seeker to find Him.

Does your face say, "Amen" to the
good points in the minister's sermon?

"Thou art the Life within me, O Christ,
Thou King of Kings,
Thou art Thyself the answer to all
my questionings."

Cowardice asks, "Is it safe?" Ex-
pediency asks, "Is it politic?" Van-
ity asks, "Is it popular?" But the con-
science asks, "Is it right?"—James
Denney.

We live by Faith; but Faith is not the
slave
Of text and legend. Reason's voice and
God's,
Nature's and Duty's, never are at odds.

It is grand to feel that the Chris-
tian, by the power of prayer, can bring
down showers of blessing on an en-
tire race as readily as the few drops
needed for his own little plot.—Bish-
op Brent.

No one can ask honestly or hopefully
to be delivered from temptation unless
he has himself honestly and firmly de-
termined to do the best he can to keep
out of it—Ruskin.

"I am perfectly confident," said the
Bishop of Springfield in his convention
address, "that we can do anything we
set out to do, but I am appalled by the
fact that we set out to do so little."

The friendship of Jesus is not a mere
doctrine. It is so much a part of the
experience of Christians that it is not
too much to say, there could be no
Christian biography without it.—C. C.
Albertson.

O Lord, who seest th t all hearts are
empty except Thou fill them, and all de-
sires balked except they crave after
Thee; give us light and grace to seek
and find Thee, that we may be Thine
and Thou mayest be ours forever.—
Amen.—C. G. Rossetti.

Loyalty is the greatest thing in love.
As long as man's heart is true and
loyal, love guides and blesses his spirit,
soul, and body, and he rejoices in the
goodness of life and in the joy of lov-
ing. As man cultivates and develops
loyalty, he increases his capacity to
love.

It is only by returning to Christ that
we are able to receive the benefits of
His love for us. His mighty power and
help flows around but not through us
until we place ourselves in individual
and direct contact with Him. until we
make that mysterious inward and
spiritual connection with Him which
can be achieved only through personal
love for Him.

Faith is not belief in fact, demon-
stration, or promise; it is sensibility
to the due influence of the fact, some-
thing that enables us to act upon the
fact, the susceptibility to all the
strength that is in the fact so that we
are controlled by it. Nobody can prop-
erly define this. All we can say is
that it comes by the grace of God, and
that failure to see the truth is not so
lamentable as failure to be moved by
it.—Mark Rutherford.

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EDITORIALS

Vol. 88.

RICHMOND, VA., FEBRUARY 24, 1923.

No. 8.

THE LEAGUE OF NATIONS

The record published on another page of the proceedings at the meeting of the Council of the League of Nations, which adjourned in Paris early this month, shows two things.

In the first place, it makes plain that the League of Nations is a vital and continuing fact. Political partisans in this country have done their best from time to time to preach its funeral oration. Piously they have pronounced it to be dead because they had elected to say it would be, and have preened themselves with satisfaction over the fact that America was not a part of it. Nevertheless, the League lifts itself as the one great factor of hope in international relationships today. Before it come matters which affect the destiny of nations, and with these the League often has been able helpfully to deal. The items in this last record, for example, show how the League is assisting in the rehabilitation of Austria, how it is organizing international forces for the prevention of disease and the safe-guarding of health, how it is giving assistance to Albania in her problems, and how it has taken into its jurisdiction a dispute in regard to boundaries between Czecho-Slovakia and Hungary, which the two nations had themselves agreed to refer to the League.

In the second place, the record shows that the activities of the League are often limited by the refusal of America to participate. There are certain great matters of world adjustment which cannot effectively be set forward while this nation retains what must seem to Europe

its almost churlish aloofness. The debate upon the possibility of controlling the private manufacture of arms and ammunitions of war, for example, was dropped because of the refusal of the United States to participate.

The hopeful fact for that great number who believe in the League of Nations, and bear as best they can their sense of shame at the indifference of our own nation toward it, is that the signs are brightening of another spirit. Two years ago the newspaper correspondents in Washington were disposed to be highly favorable to the policy of the present Administration. At the recent Gridiron dinner in Washington, which because it affords an index of what the most alert and well-informed newspaper men at the Capital are thinking, is also an indication of sentiment in America, there was a burlesque of the vague, inconsequential drifting of our present policy which beneath its banter and ridicule held also a serious significance. The intelligent conscience of America is growing weary of platitudes about friendship, while this nation passes by on the other side like the priest, or sends its "unofficial observers" like the Levite to come and stand where the bitter needs of the world are and then turn their backs upon them. The mills of God grind slowly, but they grind exceedingly small; and those who trust that this country shall yet play its noble part in an effective cooperation between the nations, may well believe that the little stubbornnesses and narrow prejudices which block that larger destiny will presently be as dust within the grinding of those mills of God.

A PROPHET OF A BRIGHTER DAY

In the death of Bishop Charles David Williams, of Michigan, the Church loses one of its most nobly prophetic voices.

Bishop Williams, to a degree equalled by few other leaders of his time, has sounded for the Church the message of the present challenge of the Kingdom of God. He has been a preacher of righteousness, a seer of heroic vision, a leader in that wide adventure of service into which a valiant Christianity ought to go. Not all of the Bishop's views, of course, have commanded general agreement. In the particular program of economic and social reform which he espoused, many others could not place the same confidence which he placed; but this was a subordinate matter. The great contribution which he has made to the Church of this time is the challenge of a spirit flamingly in earnest with the desire to make Christianity a regenerating force in the whole practical life of our present day. He was courageous enough to dare much opposition and misunderstanding. His ideal was militant, and his crusade was unafraid.

It is one of the perils of every age that it may fail to recognize the authority of those of its duties and opportunities which are new, and insist upon a precedent from

the past for everything that shall be in the present. That stubborn traditionalism, if it were victorious, would stifle all the expanding thought and purposes which make the moral progress of the race; and advance is possible only when a bolder spirit overcomes the timid and reluctant one. The religion of the prophets, of Isaiah and Jeremiah and Ezekiel, had in it elements different from the religion with which men before their time had been content, and not a few rejected their message simply because it was in part new. The gospel of Jesus Christ came to the inert and self-satisfied Church of Israel with the splendid challenge of new visions and new hopes; and the Church of Israel, and all the appointed leaders, repudiated that gospel because it had in its superb breadth of human service no precedent in the narrow and dogmatic piety of the past. St. Paul, faced with the opportunity of carrying Christ to the whole Gentile world, saw that the message of Christianity was simpler and more inclusive than the other disciples, with their rigid Jewish training had recognized it to be; but the narrow party within the Church hated him and maligned him because he dared thus interpret in wide ways the glory of the Master's sovereignty, and they tried to block his world-wide mission because nothing like

it had been known in the history of Israel before. And so today also the Church is faced with new conditions and new opportunities, from which comparisons with the conditions of a previous generation must be no dead hand to hold her back. We live in the midst of vast and complex social needs. Our gospel must be a social as well as an individual one. It is not to be a new gospel, but the immortal gospel of the unchanging Christ applied to those problems of the present which no former age could by any imagination foresee. From the world's shame and needless wretchedness, from poverty which is made so by rich men's avarice, from women and children fading in decaying tenements, from those who bear unequal burdens of our economic life, from all the disadvantaged, the oppressed, the pleading, the cry comes up to the Church for her strong and swift deliverance. Let none say, therefore, that the Church has swerved from her function when she seeks to inspire her men and women for that service which is as practical and immediate as our common needs are real. Let none say that she has forgotten the pure gospel because she preached a message wider and more militant than the self-absorbed one of the individual's own salvation upon which her almost exclusive emphasis fell a generation ago. The gospel, as the Master said, is like living water, and the way to keep it pure is not to dam it up in stagnant isolation, and bring to the present only such draughts as can be dipped from the pools of the past; rather the way to keep it pure is to let it flow free and shining and unafraid, out into new channels of service, out between new fields of need to which it shall bring

the refreshment of its saving life. When new calls come to the Church of today, when the voice of conscience bids us go out beyond our timid ecclesiastical interests to join forces with all those who are trying to make this stubborn world into the Kingdom of God, let us not dare to shut our ears. It is the voice of Jesus which is speaking. It is His presence which bids us follow Him. Only at our peril may we say that what we hear and see is not the Lord.

This was the faith in which Bishop Williams lived and served. In his lectures delivered at Yale in 1920, on "The Prophetic Ministry for Today," he spoke these words which may well stand as the valedictory of his spirit:

"In that spirit we can proclaim alike to the trembling and fearful, the passionate and embittered, the sodden and hopeless, in this day of disillusionment, 'Behold, we bring you good tidings of good joy which shall be to you and all people.' We have a gospel; it is the gospel of God and His Kingdom of Heaven upon earth. We can say to the disheartened reformer and the despairing idealist, 'Your essential cause is the cause of God, and therefore it cannot fail. Your struggle is but a skirmish in His eternal warfare, and while He may apparently lose a battle here and there, He cannot and will not lose the campaign. Your goal is the Kingdom of Heaven on earth and it shines sure and certain on the farther horizons. The new Jerusalem, the heavenly city, shall come down from God out of heaven and take possession of the earth.'

"So shall we send them back to their task and their battle with an unconquerable and all-conquering faith, an invincible and victorious hope."

"ADMITTED TO THE HOLY COMMUNION"

At the end of the Order of Confirmation in the Book of Common Prayer there is a well known rubric in these words:

"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

In view of this direction, a correspondent has expressed surprise and concern that sometimes a minister of the Church will pointedly invite members of other Churches who may be worshipping with our own congregations to unite with them in receiving the Holy Communion, though they have not been, nor desire to be, confirmed. He believes this to be a regular custom in some parts of the Church, though our own observation does not lead us to think so, and considers it a gross violation of the Church's law.

The rubric, of course, expresses the form of the Church's practice and is intended for the guidance of her own people. It has the two-fold purpose of securing the benefit of the rite of Confirmation for her children and of preventing the admission of children to the Holy Communion before they have come to "years of discretion," have per-

sonally confirmed their baptismal promises and are able to receive that Sacrament with penitence and faith,—all of which requires some degree of instruction and intelligence, such as is indicated in the Catechism and the Confirmation office. After their Confirmation the Church expects them to become regular communicants at the Lord's Table and they are admitted and enrolled as such, and the rubric regulates such admission and enrollment and has no other purpose.

We have never heard, and we dare say our correspondent has never heard, of a priest of the Church who would decline to administer the Holy Communion to a Christian man or woman, a devout member of some other Christian communion, who came forward in response to the Church's urgent invitation, "Ye who do truly and earnestly repent you of your sins," etc., "draw near with faith and take this holy Sacrament to your comfort." And if he will gladly administer the Sacrament to such an one, coming to the Table of our common Lord confiding in the charity of those who are His stewards, shall the minister be faulted if he calls attention to this gracious and catholic invitation of the Church and assures all whom the Lord has called of a welcome to His board?

THE GREAT RETREAT.

But ye are come unto Mount Zion." Heb. 12:22.

How came to pass the Great Retreat
To shadows of material things,
To halting steps from winged feet,
To bondage when we reigned as kings?

Our faith grew dim, the vision passed,
Our love, a burning flame, grew cold,
Our sky with doubt was overcast,
The new earth once again was old.

And still the great illusion holds,
And what we have we deem the best,
Until some far off day unfolds
The golden islands of the Blest.

Break then the spell, it is not here
That we the Sons of God should be,

Upon the heights the sky is clear,
And we the Light of Day shall see.

'Twas here the Saints and Martyrs stood,
And claimed them as the heritage
Of all the righteous and the good,
The Sons of God in every age.

They shed their precious blood to gain
The heights where heaven and earth should meet
They little knew they wrought in vain,
They little dreamed—The Great Retreat.

O saints and martyrs robed in white,
Ye plead although your lips are dumb;
To man the battlements of light
Out of the night we come—we come.

—Frederick W. Neve.

THE MUSTARD SEED AND THE LEAVEN

By the Reverend Elwood Worcester, D. D.

Then said he: Unto what is the Kingdom of God like, and whereunto shall I resemble it?

It is like unto a grain of mustard seed which a man took and cast into his garden, and it grew and waxed a great tree, and the fowls of the air lodged in the branches of it.

And again He said: Whereunto shall I liken the Kingdom of God? It is like leaven which a woman took and hid in three measures of meal until the whole was leavened.—St. Luke 13:18-21.

IN these two wonderful little parables Jesus describes the two great aspects of His religion, the outward and the inward. In both He represents His truth as a mysterious, living thing, capable of immense and indefinite growth. In both the Kingdom of God is described as springing from small and inconspicuous beginnings—the mustard seed and the leaven. Both are alive and grow and produce effects apparently out of all proportion to their original strength.

Here, then, we have the two great aspects of Christ's Kingdom—the visible and the invisible. In one sense Christianity is the most conspicuous phenomenon in the world today. The nations which profess it are the great nations, and no hand lifted against its precepts prospers. While rooted in the earth, it lifts itself above the earth, and it attracts to itself everything that hath wings. It has unfolded itself through the ages, and to it the centuries have added ring on ring of solid growth. Beginning in the East, it has spread to the West, and there is no longer any doubt that it is destined to be the World Religion. More than any other force, it has created the modern world, whose evil tendencies cannot be traced to Christ but only to those who fail in their allegiance to Christ. The nations which most closely follow its inspirations, in the long run turn out to be the best inspired. It has written its ideals in the history of our race. It has expressed its aspirations in poetry, music, philosophy, art and literature, which have touched and enriched the higher life of man. It has its splendid organizations, its missions, its great charitable and beneficent works. It has its monuments of architecture, expressive of beliefs and ideals all its own,—vast, holy, venerable, awe-inspiring, hallowing the very ground they stand on, and saturated with the poetry of the Infinite. It has its priesthood and its saints. It numbers its believers by millions and hundreds of millions who recognize no God but the Father of our Lord Jesus Christ, and who hope for salvation by no other name than the name of Christ.

All this is visible and conspicuous enough. But is this all? And if so whence did this great aggregation of strength, and beauty, and poetry, and devotion come? and what sustains it? What motive inspired all these sacrifices? What power separated the saints from profane men and laid on them the burden of a divine vocation? What magic influence drew these millions into the fold of Christ? Was it the mere sight of the numbers and splendor of the Church that attracted them, as Balzac's friend was converted by seeing a priest carrying the sacrament through the streets to a dying man? Has that been the history of your life as far as you have, or ever had, a religious life? Has it been the mere form and external semblance of religion which has affected and charmed you—the splendor of ritual, the knowledge that you were once baptized, your confirmation, the possession of a Bible, your regular or irregular attendance at Church? Or has Christ found you in the secret places of your heart? Is it that all your life long you have been conscious of a Divine indwelling Spirit within you? and has the light of God shone on you revealing to you a fairer and a greater world than this world of matter? If so, within the outside there is always an inside. When religion becomes externalized, a mere matter of form, pomp, money and organization, straightway it begins to wither and to die, for the living Spirit of God is no longer directing it. Beside the parable of the mustard seed must forever stand the parable of the hidden leaven, and as I love this side of religion more than the other I will speak of it and no longer about the mustard seed.

First I will speak of the action of yeast, then of its nature: The action of yeast is very profound. It does not consist in the pushing of particles here and there by external force. It enters into those particles so that they lift themselves. This is what we call chemical action; it is the most profound kind of action. The very nature of those particles is altered. They are not what they were before the yeast came to them and animated them. It did

not merely come to them; it entered into them and became one with them. Through and through they are different from what they were; that is why they act differently. That which before was lying quiet, a mere dead, inert lump, now is actively working. A mysterious life seems spreading through those particles. One by one it is claiming them, and as it claims them it quickens them, and as it quickens it transforms them. And, having quickened them, it moves on through them, without leaving them, to the next particle and quickens it, until, at last, all are quickened.

That is the action of the yeast. Now as to its nature: I said a moment ago it seems as if a mysterious life were present. In reality, that is exactly the case. The yeast is alive. That is the secret of its activity, of its silent, rapid march, its wonderful power of growth. It is one of these strange, immortal fungi, which reproduce themselves by division. Where there was only one plant a moment ago, there are two plants now, each as strong, as full of life and as able to work as the parent plant. That is why the yeast does not get tired. In a few minutes more, these two will be four, and the four eight, and the eight sixteen; and so the new life goes on until it has permeated the whole mass.

See how personal it all is. Christ does not seek men in the lump and He does not gain them in the lump. Those so-called conversions of whole nations at one stroke, as when thousands of Saxons were baptized in the River Elbe in one day, at the command of Charlemagne, were not victories of His. John the Baptist addresses men by classes. Christ addresses us as individuals. One by one He gathers His sheep. One by one He enters our souls and takes possession of our lives.

Then, how inward it all is, how profoundly biological! But that is the only kind of salvation which is worth having. What do I want to be saved from? My poverty? My lot in life? No, I can bear these and use them to advantage. My ignorance, my spiritual blindness, the power of my passions, my worldliness and uncharitableness, my peevishness and fretfulness and evil temper, my doubts and sorrow and despair? If I am not saved from these I care not by what name you call salvation, it is still damnation. As long as I am in this state I am lost to all happiness and to all good. Social and political charlatans, like Lenin and Trotsky, are constantly proposing a salvation which consists only in the rearrangements of the external conditions of our lives, because changing the heart is too difficult a matter for them to lay their hand on, but such reformations come to nothing. Doubtless we are in great need of reformation. Who will begin it with himself?

Other things may perish. Causes, once vital, become outworn. Truths which to one generation are new and amazing, to another become the mere commonplace possession of mankind. But a pure and holy example, the influence of a Christ-like life, a love that loves its own unto the end, are never forgotten. These are the invisible forces that bind the generations together, and from which no one permanently escapes. Christ, if we trust Him, does His work very thoroughly. It is a dangerous thing to admit His great presence into our heart if we are determined to stop before He is ready to stop. We may think, at first, we will exclude Him from our business, and our work, but soon we find that we cannot do our business without Him, and that His business more and more absorbs our business. We may have been prepared to purify part of our lives, but in His presence there is no place for any impurity. We were willing to sacrifice something to Him and lo! He asks of us our whole life. He gave us one person to love, and soon we find ourselves loving all men for His sake. We were hardly willing to follow on so far, but we found it harder to turn back and to leave Him.

And what Christ now does imperfectly, He will yet do perfectly. And what He now does for some, He will yet do for all. And this great Age which is now beginning cries more confidently than any age of the past: The Kingdom of God is coming.

In the parable it was a man who planted the mustard seed in his garden. It was a woman's hand which let fall the invisible leaven. Why it is I know not—whether because women have a richer spiritual endowment, or because they voluntarily cooperate with God in the creation of life—but the most imperishable memory and influence, the most poignant love and devotion is that inspired by a woman.

THE COUNCIL OF THE LEAGUE OF NATIONS

A Report of What Was Done at the Meeting Held in Paris from January 27 to February 3

The summary is given in full because of its value for reference.)

THE first business which came before the Council was the proposal, originally Canadian, to amend Article X in the Covenant or to eliminate it. The Council decided that member States should be invited to send to the Secretary before July 1 their observations concerning Article X.

The Council listened to a report upon progress made in the rehabilitation of Austria, delivered by the High Commissioner of the League at Vienna in charge of the work of reconstruction. The Commissioner is Dr. Elford Zimmerman, a Dutch banker and formerly burgomaster of Rotterdam. He began his work in October, after the plan for putting Austria on its feet was sanctioned by the Council of the League at its twenty-first session. His report shows that the inflation of the currency by the printing of paper crowns was stopped in November; that the cost of living in Austria has fallen each month since; that the deposits in the savings banks have steadily increased; that great economies in the public service have been begun.

In the government service alone 25,000 officials have been dismissed. During all these years of distress, Austria has kept practically all of the old imperial civil service in office, although their labors were no longer needed, merely because the government was afraid to dismiss them. This recent act of economy, a necessary hardship, has helped to create one new problem—the problem of unemployment. Dr. Zimmerman reported that there were probably 120,000 unemployed men in Austria.

Finally, the new bank of issue began operations on January 2; its capital of thirty million gold crowns was all subscribed in Austria itself, twenty-two millions by the people and eight million by the government. This bank is to finance the loans authorized by the Council last October, ultimately including as much as six hundred and fifty millions of gold crowns (\$150,000,000), eighty-four per cent of which amount is guaranteed by England, France, Italy and Czecho-Slovakia. This loan is secured by the customs and railway receipts in Austria. The Council authorized the initial loan of \$15,000,000.

The Council voted to convoke an international conference to discuss the possibility of establishing everywhere uniform formalities in collection of customs, the invitation to be sent to all States in the League, also to the International Chamber of Commerce and to the United States, Germany, Mexico and Ecuador.

Dr. H. S. Cummins, Surgeon General of the United States, was invited to join the Health Organization of the League. His cabled acceptance of this invitation has already been received at Geneva. It is hoped to have, with his cooperation, an international sanitary bureau in Washington to cooperate with the Health Organization.

The Council decided to call an international conference of naval powers other than those that signed the Washington Conference Agreement for Limitation of Naval Armaments. The date of this conference is to be fixed after the results of the Pan-American Congress at Santiago de Chile in March are known. It is the intention to invite the members of the conference to accept for themselves provisions for the limitation of naval armament similar to the limitations accepted at Washington.

Czecho-Slovakia and Hungary agreed to refer their dispute over boundaries to a procedure for settlement that shall be determined by the Council of the League.

The Council voted to ask all member States to make their annual appropriations for armaments for the next year no larger than they were in 1913.

After a debate upon the possibility of controlling private manufacture of arms and munitions of war, the subject was finally dropped on account of the general feeling that the refusal of the United States to work with the League and to ratify the Convention of St. Germain had made the discussion for the present futile.

In connection with appeals presented to former meetings of the Council from German minorities in Posen, who

desired protection from what they considered arbitrary edicts of expulsion issued by the Polish Government, the representative of Poland—Professor Askenazy—asserted that this question is a purely domestic, internal question in Poland, over which the League of Nations has no jurisdiction. The sentiment of the Council was that the protection of minorities in Poland, as in other nations, is a duty that has been accepted by the Council. The Council decided to refer this dispute with Poland to the permanent Court for International Justice.

The Albanian Government having indicated to the Council last October that it wished to have the assistance of a foreign financial expert as an adviser to the Government, the Council had asked the Finance Section of the Finance and Economics Commission to recommend a suitable person. The Finance Section recommended to the Council at this time Mr. S. Peterson, a British subject. Both Italy and France objected to the nomination. The result was that the Council felt obliged to defer action and the Albanian delegation thereupon virtually withdrew its request for the present.

Hjalmar Branting, Premier of Sweden and its representative in the Council, had, even before the Council met, indicated his intention to bring the question of reparations and the Ruhr crisis before the Council. At a private session of the Council Mr. Branting made such inquiries as were necessary to determine whether the Council would receive the subject for discussion. The subject could not be entertained because France peremptorily blocked it.

It was reported that the neutral zone between the Lithuanians and Poles in the territory north and west of Vilna, which had been originally created by the Council in order to keep the hostile forces apart, had become the abode of much lawlessness and disorder. In order to provide for the government of this zone the Council voted that a portion of it should be entrusted to Poland for administration, and the other portion to Lithuania. Poland was willing to accept this duty, but the representative of Lithuania said that force would be used if necessary to keep the Poles from occupying any more Lithuanian territory. The Lithuanian representative referred of course to the seizure of Vilna, the ancient capital of Lithuania and its adjacent territory, by Polish soldiers in 1920, a seizure which Poland in defiance of the wishes of the majority of the Council has been permitted to make good. Upon the hot protest of the Lithuanian, Rene Viviani, of France, who was presiding, threatened the Lithuanian with the penalties outlined in Article XVI of the Covenant. The Lithuanian then left the Council meeting, saying: "Lithuania reserves all its rights."

This dispute was all the more bitter because of what is going on at the same time in the district of Memel near the mouth of the Niemen River. Memelland, which is Lithuanian by historic right, has been kept for three years under the nominal government of an Allied Commission, which has been recently supported by a small French force. Under the Treaty it is the duty of the Council of Ambassadors at Paris to bring this foreign control of Memelland to an end. For three years the Council of Ambassadors has looked at it and has not moved. Lithuanians in Memelland, tiring of the delay and doubtless thinking that if the Poles could overrun Vilna the Lithuanians can seize Memelland, rose a month ago and took possession of Memelland, restricting the authority of the Allied Commission and the little garrison to its barracks. Then the Council of Ambassadors became active and on February 1 sent to Lithuania an ultimatum demanding the withdrawal of the provisional government of Memelland within seven days, with an implied threat of cessation of diplomatic relations. The Lithuanian Government replied that it has no control over the provisional government of Memelland which was established by the inhabitants thereof. This is practically the same answer as that which Poland gave to the Council concerning General Zeligovsk's aggression in Vilna. There the matter now rests, but this dispute naturally renders the controversy about the neutral zone beyond Vilna much more dangerous.

The grace of Christ is like the sunlight which brings fertility to the field which has been properly prepared and therefore is in a receptive state. The same sunlight will make the very next field into hard unproductiveness. It is not enough to let the sunlight in—the ground must be broken up by penitence and irrigated by the waters of life, if the seed sown is to bring forth fruit.—The Bishop of Colorado.

I have been led then to think of Christianity, not as a system of doctrine, but as a personal force, behind which and in which there lies one great and inspiring idea which it is the work of the personal force to impress upon the life of man. The personal force is the nature of Jesus; the inspiring idea is the Fatherhood of God and the childhood of every man to Him.—Phillips Brooks.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

IMPRESSIONS OF THE NEW NEAR EAST.

Mr. Editor:

I have just returned from a visit with your children—boys and girls who would not be living today, had not the Southern Churchman, and other sympathetic publications given the facts to the American public who responded with the necessary funds for the rescue of these children.

I saw a thousand of them, all boys, potential leaders of a New Near East, occupying the Kaiser's Summer Palace at Corfu.

I saw another 1,400 Armenian boys at Corfu—driven out of Asia Minor—temporarily domiciled in a half-ruined, abandoned warehouse. Most of them were sleeping on the floors, but some more fortunate occupied bins like shelving against the wall, floor to roof, six deep.

I saw nearly a thousand boys recently arrived from "Pontus in Asia" now sleeping on the floors of the Zappeion Exposition Hall in Athens.

I saw four hundred girls, safe from Turkish oppression, occupying the Royal Palace facing Constitution Square in the heart of Athens.

I saw another 1,300 Armenian girls, salvaged from the orphanages of Constantinople. Some of these girls I recognized as members of a school orchestra that had played for our benefit at a reception the preceding summer, now transplanted, empty-handed, to begin life anew in a strange land.

I saw sixty-seven of these younger girls, all of them suffering from conjunctivitis, crowded into one room twenty by twenty feet in size, a cold rain falling outside, with no other place of abode, eating, sleeping, working or playing, night or day.

I saw in another room, scarcely larger, sixty-six infants, most, if not all of them, under three years of age, some of them dying as a result of the weeks of exposure, undernourishment, and hardship endured during their migration in mid-winter from the interior of Asia Minor to their temporary home in Greece.

I saw a portion of the 9,000 Armenian orphans who, by the grace of the Greek Government and people, are temporarily occupying summer hotel buildings, but for whom we absolutely must provide other shelter before the summer begins in April.

Where shall these Armenian orphans go?

I saw three ships in the Piraeus Harbor, crowded beyond capacity with over 10,000 refugees from Anatolia, who could not be disembarked from their long journey and unsanitary environment on account of inadequate quarantine accommodations.

I saw a single ship that had carried 27,000 refugees from Smyrna to safety, transporting the incredible number of 11,500 on one voyage.

I saw in Constantinople Harbor another ship, decks packed with refugees obliged to flee from their homes in Asia Minor, but having no place to land except—Greece, war-stricken, impoverished, over-populated, the one country on earth that can least afford to extend hospitality to foreign refugees.

I saw Premier Gonatas, who, in behalf of the Greek Government, had welcomed to safety on Greek soil tens of thousands of Armenian refugees in addition to a million refugees of his own race, and who said that the Greek nation could never forget the service rendered by American relief workers in saving the lives and evacuating untold thousands of refugees during and following the Smyrna disaster.

I saw in one ramshackle building in Constantinople three hundred newly made orphans, whom Near East Relief workers had picked up in the streets and abandoned homes of the one town of Ordu, Asia Minor.

I met in Constantinople our managing directors from the Caucasus, Syria and Palestine, reviewed with them the reports of the 25,000 Armenian orphans, who are dependent upon us for their daily food in the Caucasus and of the 11,000 orphans in Syria and Palestine, more than 9,000 of whom are Armenians recently driven out from Harpoot, Caesarea, Marash, Konia (Iconium) and other areas of Paul's early missionary ministry into Syria and Palestine.

In my vision, I saw my own great, rich America, "clothed in purple and fine linen, faring sumptuously every day," enjoying comforts, luxuries, wealth transcending the dreams of the ancients, surpassing anything that the world has ever known, and which no American can appreciate until he has walked through the refugee camps in the "Land of the Stalking Death."

And I saw some—yes, many—of these fortunate American citizens expressing true religion and human brotherhood through giving of their bounty to bind up the wounds of those who have been stricken and robbed by the way-side, buying bread for the hungry, clothes for the naked, and medical ministry for the sick.

And I saw in this unselfish ministry of the American philanthropists the best pledge and guarantee of international friendship, brotherhood, and good will to all men, binding the nations together in cooperation that will make war increasingly difficult, because men and women thus united come to love and not to hate one another.

And I saw in the dim, more distant future these infant children, grown to manhood and womanhood, with the impress of American benevolence on their lives, with the lessons of forgiveness, love and unselfish service ingrained in their character.

And I saw these—your boys and girls—potential leaders of a New Near East, forgiving their enemies, serving their fellowmen, and passing on to generations yet unborn the gospel of love, good will and service which they have received and are receiving from you and other American philanthropists.

That which battleships and battalions have failed to accomplish the magic power of love, unselfish service and world brotherhood will yet achieve.

New York.

C. V. VICKREY,
General Secretary.

THE USEFULNESS OF MOTION PICTURES.

Mr. Editor:

Now that the Arbuckle incident is concluded I want you personally to know the facts because I most earnestly want your continued interest in what we are doing to develop the full usefulness of motion pictures.

From the beginning there were two elements of considerable public interest in the Arbuckle matter; first, what he was going to do in his profession as to future pictures, etc., and, second, what was going to be done with the pictures already made by the company owning them.

Arbuckle, himself, in the statement which he made last week, correctly expresses the conclusion as to the first element. His statement is as follows:

"I signed today a contract with Reel Comedies, Inc., to direct comedies. I am done with acting. My great ambition is to make the people laugh and be happy and I can do this best as a director of comedies.

"This is my chance to make good in the right way and in the business that I know and love, and this in a way that should meet the approval of all. I will start work at once and from now on you will not hear from me except through the comedies that I direct."

In fairness, I might refer to the statement which I made in Los Angeles, on December 20, 1922, in reference to Arbuckle, that, "every man in the right way and at the right time is entitled to his chance to make good if he can," and that he was "entitled to go to work in some capacity in his profession."

As to the second element, the facts are that the Famous Players-Lasky Corporation decided last spring not to release the films; that this determination was reaffirmed by them last November when they made their program for 1923 (see New York Herald, November 14, 1922, first page); it was reaffirmed by Mr. Lasky in the statement which he gave to the press at Los Angeles on December 20, 1922. They have repeatedly said to every one, publicly and privately, that they have not intended and do not intend to release the Arbuckle pictures. This was again reiterated in a public statement by Mr. Zukor, the president of the company, on the thirty-first ultimo.

Thus the matter has been concluded in a way that should be satisfactory to all and it has been concluded by the operation in a natural way of natural and proper factors and not by an arbitrary power, real or imaginary.

With this now finished as it has been, and it has been only an incident in the larger matters in hand, I hope we may continue to move forward in the development of the largest value of the industry. I cannot overstate my hope that in all of this we may have your sympathetic cooperation measured by the real importance which the sound and full development of the usefulness of motion pictures is in the fabric of our society.

WILL H. HAYS.

New York, February 9, 1923.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

The Department of Religious Education is beginning the repudiation of a magazine called "The Leader." It appears monthly and deals with the various aspects of educational endeavor throughout the Church. The cost of this publication is \$1.00 a year. Every Service League should be a subscriber. In the February issue on page four is found the following account of the Young People's Movement:

"The Young People's Movement continues active in growth, since the General Convention societies in thirty-one dioceses have corresponded with headquarters. During the General Convention at Portland, Oregon, conferences on the Young People's Movement were held on September 9, 12 and 14. Sixty-one leaders were present from all over the country. At the first meeting committees, with persons representing interest in Missions, Girls' Friendly Society, Brother of St. Andrew, Education, etc., were appointed to report at later sessions.

A detailed report of many pages by the Rev. Charles B. Scovil, who was the secretary of the conferences, is on file.

These conferences set forth the following motives and purposes which are back of the rapid development of the Young People's Movement:

'We believe that the motives of the Young People in developing their organization are:

First, To have an opportunity for a personal experience of religion.

Second, To have an opportunity for religious fellowship and expression.

Third, To have an organization which they themselves can develop and govern.

We believe that the motives of Adult Leaders of Young People are:

First, To provide an opportunity for the Young People to have what they want, as stated above.

Second, to secure a close relation of the Young People's groups to the normal life of the Church.

Third, To provide for the well-balanced activity of the Young People in the work of the Church, through religious education, social service and missions: "The Five Forms of Service in the Five Fields of Service." And,

Fourth, the inclusion in each parish organization of every young person between the ages to be recommended by this conference.'

They advised:

(1) That the age limit should be from sixteen to twenty-five.

(2) That the name should be 'Young People's Fellowship.'

(3) That a thorough study of the movement was imperative before any national organization was formed.

(4) That membership should be open to all young men and women, but the officers should be communicants of the Church.

On January 20 the Episcopal Young People's Association of the Province of the Mid-West will hold its annual convention in Chicago. This is probably the first fully organized Provincial Young People's Movement. We shall comment on this meeting in the next number of "The Leader."

Expert Testimony.

It has been found helpful, not more often than once a month, to invite specialists as guests of the Y. P. S. L. to speak on a subject in which they are particularly qualified. This arrangement makes an ideal program for the social evening. Stunts and other diversions can be added, but the evening can serve a higher purpose than mere recreation, valuable and proper as that may be.

The topics gleaned from the papers of the Y. P. S. L. cover great latitude. We find in the list Personal Hygiene; Life Insurance; The Professions as Opportunities for Service—Ministry, Law, Medicine, etc.; The Thrift Habit; Juvenile Court Work; The Visiting Nurse and Her Ministry, etc. Returned missionaries can be used with great helpfulness at either the Devotional or the Social meetings. Their message has a romantic appeal, especially if their field is relatively unknown and involves physical hazard.

Some caution must be used. Because a man is well qualified in a special line does not mean that he can speak interestingly on a subject. There is a second temptation—to overdo this specialist assistance. Lazy groups and lazy Leagues will fill their Sunday evening programs and thus escape the necessity of the real work involved in the planning and carrying out of the Devotional meeting. A good rule seems to be this: that all outside assistance be more or less exceptional. This is the Young People's Work

and it fails if they are not interested in the norm.

A stereopticon lantern is an asset to the specialist as well as to the League in general. Williams, Brown & Earle, of Chestnut Street, Philadelphia, have a catalogue of slides dealing with every conceivable subject. The Mission House has a comprehensive list of lectures and slides of the various mission fields. At small cost historical, biographical, biblical and other subjects can be visualized in charming fashion. The Balopticon costs approximately fifty dollars. It has been adopted as standard equipment in most of the public schools and can be attached to any ordinary electric lighting fixture. There are probably other machines quite as good and other houses which rent slides. These definite suggestions are made to assist those Leagues to whom this suggestion immediately appeals.

Finally, there is no reason why the program of speakers from the outside should not be planned sufficiently ahead of time to provide variety and yet to relate the addresses as closely as possible to the program subjects of the season. One can take a leaf out of the book of the men's clubs and be warned of the danger of overdoing the outside speaker. Members of the men's clubs generally come to "get," not to "give," hence where no investment was made, no interest was created.

The Problem of the Summer Camp.

The popularity of the Summer Camp has grown apace in these latter days. Like all good things it is being adopted by so many organizations corollary to the Church that we have the problem of over-lapping and a choice as to the Camp to be attended. The Y. M. C. A., the Y. W. C. A., the Boy Scouts, the Brotherhood of St. Andrew, secular schools and private individuals are all conducting Summer Camps.

It seems only natural that the Diocesan unit of the Y. P. S. L. should seek the opportunities offered for instruction, inspiration, recreation and fellowship in the Summer Camps. The first problem is the choice of a suitable location. Other organizations have faltered badly here. They have chosen rented ground, expended considerable money on shacks, etc., only to realize that they held their location subject to the caprice of the owner. If the Diocesan Young People's Conference is "sold out" on the proposition of a Summer Camp, the first thing to do is to buy a site. Sometimes a Churchman with a large farm or wooded property sufficiently accessible and sufficiently inaccessible will donate sufficient acreage for a Summer Camp. If the site is properly remote the cost of the ground should not be prohibitive. The committee of purchase will do well to consult officials of the organizations noted above as to the requisites preliminary to purchase: drinking water and the possibilities of a swimming pool; drainage; game field for baseball, volley ball, basket ball; accessibility for hauling equipment and supplies, etc. Let the Church be forehanded for once in its career. Our communicants give generously to agencies corollary to the Church and then scold the Church for her failure to hold the primary interest of the young people. Each League for the first year or so could rent its equipment and eventually be a joint stockholder in the entire venture. There ought to be five persons in every Diocese who individually or jointly would make available such a suitable Diocesan Camp. Its use could be extended to various Church societies for picnics, educational conferences, Bible Class outings and the like. Camps have been held in the Dioceses of Texas, Tennessee, Kansas and a number of others and suitable programs can be obtained from these Dioceses to prevent the repetition of mistakes incident to pioneer work.

Jesus Christ.

Program subject—Jesus Christ.

1. Hymn—"O Word of God Incarnate."
2. Scripture Reading—Matt. 16:13-20. Brief explanation by reader.
3. Roll Call—Each answers with a "virtue" of Christ illustrating in a sentence, thus: "sympathy"—at tomb of Lazarus.
4. Hymn—"Jesus My Lord, My God, My All."
5. Program—Papers:

- (1) The Faith of a Christian in God is determined entirely by his Faith in Jesus, cf Bethune Baker, Chap. 3; T. R. Glover; The Jesus of History, Chap. 5 and page 223-225; G. K. A. Bell, Chap. 3, page 56, etc.
- (2) Jesus, the Christ; The Personality of Jesus; cf Bethune Baker, pages 46, etc.; T. R. Glover, pages 214, etc.; Fosdick, "The Manhood of the Master," Chap. 2.

(Continued on page 23)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

HELP ON THE EFFORT FOR A WARLESS WORLD.

Senator Borah has introduced a resolution in the United States Senate to the effect that war shall be outlawed.

It is unfortunate that this Western Senator, who has such a desire for peace, could not have seen that the League of Nations offered the best possible hope of a warless world.

However, since he did not and since the country at large undoubtedly expressed itself as opposed to the party that advocated going into the League, it is worth while to consider something like the outlawing of war. All such discussion, even though apparently futile, serves to keep the utter folly of war before the public.

The idea of a warless world may seem visionary at this time, but the prospect of a world in which duelling would be outlawed would have seemed equally remote and impossible a little over a hundred years ago, when such a man as Alexander Hamilton lost his life in that way, and the practice was common among our statesmen.

Not long ago, after a discussion on this subject, one gentleman said, "It may be all right to condemn wars of aggression, but we must uphold defensive wars."

It apparently had not occurred to him that there would be no need for a defensive war unless some power had started a war of aggression. To use one former simile of the public attitude toward duelling, it was no doubt argued that it must be given up except to defend oneself or one's honor, but nobody today thinks it necessary to fight a duel to protect his honor or his person.

Another misapprehension on this subject is that in "outlawing" war, we may cast aspersions on those who have participated in war in the past.

During a discussion of this subject in a Church Council last year, a fine old gentleman, a Confederate veteran, arose to ask if we thought that he was to be criticised for having taken up arms to defend his home and his state. Of course nobody feels about any of our veterans, whether of the World War, the Spanish, or the War Between the States, any more than we feel that Henry Clay or John Randolph should be criticised for having fought duels when that practice was in vogue.

Nevertheless we are glad that we have moved onward another step in Christian civilization, so that it is no longer lawful for two men to take weapons, either swords or pistols, and deliberately seek to kill each other.

May we not hope that during the coming year some bodies of Christians, either in councils or conventions, will adopt similar resolutions to that which the Idaho Senator is advocating, and so not leave the struggle to exterminate war with all its needless waste to be conducted by statesmen, when the leaders in such a movement should surely be those who profess to have "The Prince of Peace" as their Commander and Leader.

It would certainly help if Christian people would write to Senator Borah and commend his effort in this behalf, and so let him know that he had their support.

WILL THERE BE A LABOR PROBLEM FOR THE SOUTH?

We have from time to time on this page pointed out the importance of justice to the Negro because it is the Christian basis on which the two races should and must live together.

Now, according to many newspaper reports, the question of fair treatment has become good business as well as good ethics and religion.

We quote the following from the current issue of the Literary Digest:

"The sun is warm in Dixie these days, and a meal of hog and hominy is as popular as ever in the South, yet the negro population is said to be migrating northward in such large numbers as to threaten to handicap the effort to raise a large cotton crop. This is the first indication of such a movement since the similar one during the war, when high wages in factories attracted Southern labor to industrial centers, reports the New York Journal of Commerce, although the present exodus from the South is not as wide-spread as the former one. A Memphis correspondent of the New York Evening Post, however, says the Memphis Cotton Exchange has asked Congress to amend the immigration laws so that more laborers may be brought from Europe to cotton-growing sections of the South. "The most significant phase of the present negro movement," in the opinion of Secretary of Labor Davis, who tells us of the migration, is that it is going on even in the coldest months of the year. For it is well known that the negro prefers the sunny Southland in winter.

Good wages in the reviving industrial plants of the North is one of the reasons for the migration, just as in 1917 and 1918, reports the Washington correspondent of the New York News Record, a textile daily. Labor agencies from certain sections promise good wages and furnish transportation. But Lester A. Walton, a well-known negro editor now on the staff of the New York World, writes after a tour of the South that "a revolt against unfair practices by white farm-owners, who let out their property on shares, is one of the chief contributing causes to the present migration."

So fired are many negroes with an overwhelming desire to leave the South that they get on a train for the North with less than a dollar in their pockets after having bought a through ticket.

It is conservatively estimated that over 50,000 negroes have left the Southern States for the North, West and Middle West within the past ninety days, and they are leaving on every train. From the Mississippi and Arkansas deltas fully 15,000 have gone. Georgia comes next with 12,000. South Carolina, Texas and Alabama each furnish an imposing quota in order named.

In Georgia the boll weevil played havoc with the cotton crop last year. It was the insect's first visit to the State. Discouraged over the failure of cotton and unable to make more than 60 cents a day as a farm hand, negroes are migrating to centers to increase their earning capacities.

"Whether the exodus will gain impetus or soon give evidence of having spent its force no one can foretell. The situation is puzzling, giving farmers, business and professional men grave concern. Farm owners in many sections face disastrous financial losses in the immediate future, for acres have been left untilled and crops are yet to be planted.

Inability to earn a decent livelihood, coupled with the reaction after years of pent-up resentment and dissatisfaction over unfair treatment are the potent reasons for shaking the dust of the Southland."

While this situation may sound alarming it will be worth while for our people to remember that the South is the natural home of the Negro and it will be well, also, for them to remember that in recent years race riots have been more frequent in the North than in the South.

The trouble is that in this kind of a movement it is the most enterprising and energetic who go, leaving the more indolent behind.

The way to forestall it is by the application of Christian principles through interracial committees.

Church Intelligence

The New Secretary of the Field Department.

At the annual meeting of the National Council on February 7, Rev. R. Bland Mitchell was elected Secretary of the Field Department to succeed Rev. Dr. William H. Milton, whose resignation was reluctantly accepted by the Council at the December meeting in a minute which expressed the sincere appreciation of the Council of "the loyal and efficient services performed by him during his term of office," and regret over his relinquishment of his post.

Mr. Mitchell was office manager of the Nation-Wide Campaign from the time of its inception until the organization of the Nation-Wide Campaign Department of which he has since been the Corresponding Secretary. He will bring to his new office, therefore, broad sympathy with the plans and purposes of the campaign as well as a most comprehensive knowledge of every detail of this epoch-marking movement.

A native of Missouri, Mr. Mitchell was graduated from the Collegiate Department of the University of the South in 1908 with the degree of B. A., and from the Divinity School of the same institution in 1912 with the degree of B. D. During his university career he was manager of the University Press at Sewanee and is credited with being the only man up to that time who succeeded in conducting the printing establishment at a profit.

Made deacon in 1912 and ordained priest the following year by Bishop Bratton, of Mississippi, Mr. Mitchell for the ensuing three years was connected with an associated mission effort (embracing six mission stations), centering around St. John's Parish, Aberdeen, Mississippi.

Terminating his work there in 1914, Mr. Mitchell in company with Rev. Dr. Arthur R. Gray, now Secretary for Latin-America in the Department of Missions, and the Rev. C. M. Davis, now Secretary of the Domestic Division in the same Department, made a six-months' tour of the mission field of the Church, including China, Japan, the Philippines, Hawaii, Alaska and Latin America. Impressed by the opportunities in China, Mr. Mitchell upon his return to the United States, volunteered for duty in that field, and was requested by the three missionary Bishops of China to assume the office of Treasurer of those three districts.

An emergency having arisen in the Board of Missions, however, Mr. Mitchell, in 1915 was commanded to take charge of the raising of an Emergency Fund to meet the existing needs of the Board which eventually crystalized into the One Day Income Plan; and which, under Mr. Mitchell's direction raised a fund of \$432,000 in approximately eighteen months, transforming a deficit of \$400,000 into a surplus of \$30,000.

In consequence of this temporary service he became in 1917, Corresponding Secretary of the Board of Missions; and when the Nation-Wide Campaign of 1919 was launched, because of the intimate knowledge which Mr. Mitchell had acquired of every diocese and missionary district throughout the Church, he was made office manager of the campaign in which position he was largely responsible with Dr. Patton and Dr. Milton for the preparation of the program which was adopted by the General Convention of 1919. Thereafter with the organization of the Nation-Wide Campaign as a Department of the Presiding Bishop and Council, he became Cor-

responding Secretary, and has since given his time exclusively to the details of the Campaign management. With Dr. Milton's decision to return to his parish, Mr. Mitchell's selection as his



The Rev. R. Bland Mitchell.

successor was regarded throughout the Church as both logical and merited. His nomination by the Field Department, and his election by the Council promptly followed.

Commission on the Church Service League.

It will be recalled that the Church Service League, in its Convention at Portland, Ore., last fall, adopted a resolution (which was endorsed by the Woman's Auxiliary and by the General Convention), requesting the National Council to create a Commission on the Church Service League under the Field Department; that such Commission be composed of representatives of the various national organizations in the Church, men's as well as women's, and of members at large. The purpose, of course, was to relate the work of the Church Service League as completely as possible to the National Council and to make it a League of all Church members, and not simply of the women as heretofore.

In pursuance of this request the National Council, at its meeting on December 13, appointed such a Commission, representing eight national organizations, with the Rev. Dr. William H. Milton, a member of the Council and for the past three years Executive Secretary of the Field Department, as chairman.

The Commission's report was submitted to the Field Department and to the Council at the February meeting. The statement of principles was heartily approved by the Council and the Commission was continued as a permanent Commission under the Field Department.

The name of this Commission shall be the Commission on the Church Service League under the Field Department of the National Council.

The aim of the Commission is to present the ideals of service to the entire Church and enlist its whole membership in the work of the Church.

The functions of this Commission are:

1. To act as a central bureau for information and counsel on all matters pertaining to the Church Service League.

2. To federate existing general organizations of the Church for mutual understanding, cooperation and coordination of effort, and further, to give such publicity to work already undertaken and to develop such new opportunities for work to be done as to attract the attention, enlist the sympathy and receive the response of every member of the Church.

3. To advise and direct, where desired, the Church Service League in parishes and Dioceses.

4. With the approval of the National Council, to suggest such other plans and policies as may bring into the active work of the kingdom all the men and women of the Church.

The Commission hopes in the near future to supply the Church with a bulletin in the Official Bulletin Series, setting forth the history of the League's development, the statement of the foregoing principles, and practical suggestions for putting the Church Service League in operation in a parish. Correspondence bearing on the work of the Church Service League should be addressed to the Rev. R. Bland Mitchell, Field Department, 281 Fourth Avenue, New York City.

The New England Student Conference.

One hundred delegates from the Protestant colleges of New England met at the conference of the National Student Council at Trinity College over the week-end of February 9. The purpose of the conference was to arrive at certain general conclusions for a greater loyalty and more earnest regard for the Church by college students. Delegations were present from Amherst, Bowdoin, Brown, Connecticut Agricultural, Connecticut College for Women, Dartmouth, Framingham Normal, Harvard, Maine, Massachusetts Agricultural, Massachusetts Institute of Technology, Middlebury, Mt. Holyoke, New Hampshire State, Radcliffe, Rhode Island State, Simmons, Smith, Trinity, Vermont, Wellesley, Wesleyan, Williams and Yale.

President Remsen B. Ogilby welcomed the conference in the name of Trinity College, now in its hundredth year of existence as a Church college, at the first session Friday night, in Seabury Hall. The Rev. Paul Micou, Executive Secretary of the National Students' Council, outlined the purposes of the conference and spoke on the work carried on during the past year.

The Rev. Angus Dun, Professor of Theology at the Episcopal Theological School, Cambridge, Mass., the principal speaker at the opening session, warned the student gathering of young Churchmen and women to retain a certain amount of skepticism for the consideration of all points, and then absorb the net results as a sort of adjunct to their mode of living, leading and thinking.

"The Christianity that is to live in your life and mine," said Professor Dun, "must be prepared to meet opposition, and when we come to college we should be mature enough to meet these facts."

The Rt. Rev. Chauncey B. Brewster, Bishop of Connecticut, opened the general discussion Saturday morning with a protest against the peculiar types of representation by the American press in always typifying the Church as narrow. Although narrowness on the part of some Christians is not to be denied, Bishop Brewster said that he consid-

ered the Church the roomiest in Christendom. He encouraged a thorough discussion of all points relating to college and the Church on the part of the conference.

Whether the chapel services at college should be compulsory or voluntary was taken up, and a discussion from the standpoint of all colleges collectively and individually followed. A resolution that the sentiment of the conference be for the abolition of compulsory chapel services, introduced by members of the Trinity College delegation, was defeated.

Addresses by the Rev. T. W. Pym, head of the Cambridge House, London, and Miss Adelaide Landon, of Grace Church, New York, on the practical methods of arousing interest in religion among college groups for their observances in their own fields, completed the conference for the day.

Officers elected were Russel S. Hubbard, of Harvard, president of the conference and student member of the Advisory Committee of the National Student Council, and F. Webster Browne, of Bowdoin, assistant editor of "The Bulletin."

Dr. William C. Sturgis, Educational Secretary of the Department of Missions, the speaker at the chapel service Sunday morning addressed the conference on the need of education throughout the world.

Boyhood Building.

Archdeacon Ernest J. Dennen, of Boston, Mass., and Mr. Harper Sibley, of Rochester, N. Y., have started a movement in the Episcopal Church to help boys. They secured in the General Convention the passage of a resolution which calls upon the Church to give more attention to the boyhood of the Church. This resolution authorized the National Council to create a Commission on Boyhood Building. Archdeacon Dennen is its chairman and the names of the other members are:

Rt. Rev. W. B. Stevens, D. D., Los Angeles, Cal.
Rev. Samuel S. Drury, L. H. D., Concord, N. H.
Rev. Remsen B. Ogilby, D. D., Hartford, Conn.
Rev. Gordon M. Reese, St. Louis, Mo.
Dean Herbert Johnson, Phoenix, Ariz.
Rev. Arthur Phinney, Lawrence, Mass.

Professor H. S. Langfeld, Harvard University, Cambridge, Mass.

Mr. Douglas Jamieson, Detroit, Mich.
Mr. Charles E. Mason, Boston, Mass.

This Commission does not expect to start a new boys' organization; its immediate work is to inspect all organizations doing successful work with boys: Boy Scouts, Knights of King Arthur, Order of Sir Galahad, etc. The Commission believes that every one of these organizations can be used by the Church, and it is setting out to discover and to make known to all leaders in boy work those methods that will prepare the boyhood of the Church to assume the responsibility of the manhood of tomorrow.

Sewanee Theological Department on a Boom.

Sewanee's Theological Department is at last getting over the effects of the war. A glance at the statistics will prove that Sewanee is again on the upward path. In 1919 there was only one senior in the Department; in 1920 there were no seniors at all. In 1921

and this year seven will go out into active work at commencement. The increase is further evidenced by the fact that in 1919 there were only four "theologues," while this year there is a total of twenty.

Under the able leadership of the Dean, the Rev. Charles Luke Wells, Ph.D., the class work has been intensified and the curriculum greatly strengthened. The equipment of the building has been decidedly benefited by several additions and improvements. To the faculty have been added two strong professors, namely, the Rev. R. McD. Kirkland, professor of New Testament, and the Rev. George B. Myers, professor of Religious Philosophy.

Other improvements have been made in the Library, which has been greatly enhanced by the addition of the services of a librarian, and the donation of many valuable and much needed volumes. These improvements have certainly secured the desired effect of gaining for the library a frequent and unprecedented attendance.

Thus, summing up, the outlook this year is very bright! The Vice-Chancellor, Mr. Ben Finney, is putting in new improvements and better equipment all along the line. The million-dollar endowment has been practically secured. The next drive that Sewanee will make is one for five hundred students in the College and one hundred in the Theological Department.

Dean Robbins Elected Member of Important Committee.

The Very Rev. Howard C. Robbins, Dean of the Cathedral of St. John the Divine, has recently been elected a member of the Versions Committee of the American Bible Society.

This committee is, from the viewpoint of scholarship, the most important committee of the society. It has charge of all translations of the Bible published or distributed by the Society. It recommends measures for securing new versions or revisions of old versions in foreign languages. It examines new versions presented for the consideration and adoption of the society, especially in regard to their catholicity and the fidelity of their translation, and recommends such as it may approve for the use of the Society. It prepares and superintends the preparation of all authorized accessories of the text in all copies of the Scriptures printed and published by the society.

These tasks, it is clear, require knowledge and judgment. It is not requisite that each member of the committee shall be versed in all the foreign languages used by the Society; but they must know where to find approved scholars who can give satisfactory advice in all such matters. The custodianship of these texts is at the root of all the service which the society renders. The Scriptures are of value as sacred documents only, as they are perfect translations of the original words of the Holy Writings. The committee has just recently, at its occasional meetings, for example, been considering such questions as the revision of the New Testament in Spanish, the revision of the whole Bible in Zulu, the revision and perfection of the Philippine versions made to meet emergencies when those islands were opened to the world by the victories of the American Navy a quarter of a century ago, the translation and revision of Scriptures in the languages of Africa, of Micronesia, new translations into languages of the American Indians, the great versions in China and Japan.

WEST TEXAS

Rt. Rev. Wm. T. Capers, D. D., Bishop.

The Annual Council of the Diocese.

The Nineteenth Annual Council of the Diocese of West Texas convened in the City of San Antonio in St. Mark's Church, on January 31.

Preliminary to the Council a service in the interest of the General Church Program was held in St. Mark's Church on Tuesday evening, January 30. The speakers were the Rt. Rev. William Bertrand Stevens, D. D., Bishop-Coadjutor of Los Angeles, former rector of St. Mark's Parish, and the Rev. W. P. Witsell, rector of St. Paul's Church, Waco. They presented the principles and aims of the General Church Program in an interesting and forcible manner. A very large congregation was present to do honor to the visit of the former rector of St. Mark's, Bishop Stevens, and after the service an informal reception to Bishop Stevens was held in St. Mark's Parish House.

The opening service of the Council on Wednesday morning was a celebration of the Holy Communion at 9:30 in St. Mark's Church, the Bishop of the Diocese, the Rt. Rev. Wm. Theodotus Capers, D. D., being the celebrant, assisted by Bishop Stevens, and the Rev. S. Arthur Huston, rector of St. Mark's Church. The preacher was Bishop Stevens, who delivered a notable sermon on the text, "It is the Spirit that quickeneth."

The Council was called to order by the Bishop, who read his annual address, concluding with an earnest charge to the clergy and laity of the diocese on the subject of loyalty and obedience to the Faith of Christ, as revealed in the Gospel and taught in the Creeds of the Church.

The Archdeacon's report presented in forcible terms the need of advance all along the line in the missions of the diocese. A resolution was adopted, requesting the Department of Service and Stewardship to take steps toward the prosecution of vigorous campaign throughout the diocese in the interest of the General Church Program.

The Council also adopted the following resolutions offered by the Rev. Mr. Huston, who has been appointed by the Bishop as Executive Secretary of this Diocese for the National Council.

Resolved, That this Council endorse the Resolution of the St. Louis Conference of Diocesan Executive Secretaries, that a concerted endeavor be made by Diocesan and National agencies to extend information concerning the Church's Mission and program among the wardens and vestrymen of the Church, and to enlist their abilities and leadership in behalf of the work of the Diocese and of the National Church.

Resolved, That the Council urge the continuous emphasis and instruction upon the principle of proportionate giving, and the establishment of definite and adequate proportions and that it affirm the belief that the habit of daily intercessions for the Church's mission is essential for the establishing the sense of stewardship."

On Wednesday evening, January 31, a most enjoyable dinner was given at the St. Anthony Hotel, a large number being present. The Bishop of the Diocese presided as toastmaster with his usual gracious, congenial good humor and dignity. A large representation of the faculties and student bodies of the West Texas Military Academy and St. Mary's Hall was in attendance. The appointed speakers were the Rev. L. B. Richards, rector of Christ Church, San Antonio; the Rev. W. P. Witsell, rector of St. Paul's Church, Waco; Mr. Geo. C. Vaughan, of San Antonio, Archdeacon McKenzie, Lieut. L. M. Riley,

U. S. A. Commander of the West Texas Military Academy; Miss Duke Thurman, a graduate of St. Mary's Hall; Cadet Captain Burr, of the West Texas Military Academy, and the Rt. Rev. Dr. Stevens, Bishop-Coadjutor of Los Angeles. This dinner was one of the largest and most enjoyable gatherings of Church people ever held in the history of the diocese.

The closing service of the Council was held in St. Mark's Church on Thursday night in the interest of the young people's work. Excellent addresses were made by Bishop Stevens and the Rev. Raimundo De Ovies, rector of Trinity Church, Galveston, Texas.

The temper and spirit of the Council were excellent and it was remarked by Bishop Stevens that the Diocese had made great progress since the time when he left it in October, 1920, to become Bishop-Coadjutor of Los Angeles. B. S. McK.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

To Interest Boys in the Ministry.

A joint meeting of all the Junior branches of the Brotherhood of St. Andrew in Washington, was held at St. Andrew's Church on Sunday evening, February 18, when the special speaker was the Rev. J. J. Dimon, rector of St. Andrew's Church. This meeting was in accordance with the custom followed in the last two or three years throughout the United States of having such a service on the Sunday nearest George Washington's birthday to interest college and high school boys in the Christian ministry as a profession. Junior Brotherhood officers who worked especially to secure a good attendance at this service were Robert Moncure, Diocesan Secretary; Murray Phillips, Assistant Secretary, and Herbert Clark, Secretary for special events.

Washington Memorial Service.

Special George Washington memorial services were held on Sunday, February 18, in Trinity Diocesan Church, when all the Masonic bodies were especially invited and at St. John's Church, the latter being the annual Church service of the Society of the Sons of the Revolution in the District of Columbia. This service was conducted by the chaplain of the society, Dr. Thomas E. Green, of the American Red Cross, who was assisted by the Rev. Dr. Robert Talbot, the Rev. David Covell, and the Rev. Dr. Robert Johnston, rector of St. John's Church. The preacher was the Rt. Rev. Thomas F. Gailor, D. D., LL.D. The Bishop of Washington was in the chancel and pronounced the benediction.

Interesting Lenten Services.

Lenten programs in Washington this year are full of interest and include interesting subjects for addresses, outside speakers, both lay and clerical, and special musical programs. Dr. Herbert Scott Smith will take as the special topic of his Sunday-morning sermons during Lent, "The Old Faith and Evolution." At the evening services at St. Thomas', during Lent, questions from a question box will be answered.

At Epiphany Church Dr. Freeman will preach a series of sermons on the subject of "Great Books as Interpreters of Truth."

At the noon-day services at Epiphany Church, the preachers will be usually a visiting clergyman. The preacher during the first week of Lent was the Rev. H. P. Almon Abbott, D. D., of

Baltimore. The noon-day services at Keith's Theatre, under the auspices of the Laymen's Service Association and the Federation of Churches, have started with a splendid program and a good attendance. The speakers during the first week of Lent were Dr. Charles Wood, pastor of the Church of the Covenant; Mr. Elliott Wadsworth, assistant secretary of the treasury; Senator Thomas Sterling, Col. John Temple Graves and Mr. John H. Small, former member of Congress from North Carolina. These services last half-hour and for each one special music is planned. Clergymen of the city will be in charge of these noon-day services during Lent, the first having been conducted by the Rt. Rev. Alfred Harding, D. D., Bishop of Washington.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

A Successful Experiment at St. Bartholomew's, White Plains, N. Y.

About three months ago "The Ministers' Association of White Plains" voted to observe a two weeks' period of special evening services, January 21-February 2, when the churches participating would carry on their programs simultaneously, in their own places of worship and in accord with their own plans. Eight of the leading churches, St. Bartholomew's included, agreed to participate, and prepared for a campaign of joint-publicity to make the city ready for the venture. A publicity committee composed of laymen from all the churches and, so far as possible, men who are in the advertising business, planned an advertising campaign which cost about \$250, the expense being equally shared. Large advertisements, window placards, public announcements and other means were used to give adequate publicity.

St. Bartholomew's is a parish of about three hundred and fifty communicants, and only a little over seven years old. The Rt. Rev. Arthur S. Lloyd was rector when elected Bishop Suffragan of New York.

The present rector, the Rev. R. C. Ormsbee, to cover the two weeks' period in the parish, decided that "Parish Conferences" (Nation-Wide Campaign program), for the first week, and a "Parochial Mission" for the second week, would work better together than either program alone. Church officials at the Church Missions' House, New York, were much interested in the whole scheme, were willing to try it, though it had never been tried before and were so good as to furnish the best leaders available.

The Week of Parish Conferences began on Sunday, January 21, when Mr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, delivered inspiring addresses on "The Church's Mission from the Viewpoint of the Layman." Large congregations attended the services.

For the Week-Day Conferences, in the Parish House, the Rev. Dr. W. J. Loaring Clark, General Missioner, Field Department, was the leader. From Monday to Thursday evening, inclusive, his subjects were: "The Why and How of the Church's Mission"; "The Christian World vs. the Un-Christian World"; "The World's Need and the Church's Opportunity"; "The Call of Country and the Church's Responsibility." On Friday evening a good parish dinner was served, after which Dr. Clark delivered a summing-up address. About one hundred and fifty people par-

took of the dinner, and the proceeds from the sale of tickets more than met the entire expenses of the two weeks.

The attendance was remarkable, averaging about twenty-five per cent of the regular and fairly regular worshippers of the parish every evening.

The Week of the Parochial Mission began Sunday, January 28, when Dr. Clark preached; in the morning on "Preparation"; in the evening, on "Evangelism." The sermon topics for the week night mission services (Monday to Friday inclusive) were: "Sin"; "Repentance"; "Faith"; "Things Money Cannot Buy" (service especially for men); "Expression." A question box proved to be most popular, and many questions relative to deep religious problems were asked. Despite bad weather, he held the congregation to an average attendance as good as that of the preceding week. After the Friday evening service an informal reception was given to Dr. Clark, in the Parish House, terminating the two weeks' campaign.

Dr. Clark, the rector and the Parish are greatly pleased with the results of the experiment, feeling that a successful demonstration has been made. It is a bit early to discover all the results of the campaign, but not too early to see some of them. Among those apparent are: a greatly stimulated interest in the whole work of the whole Church through information; increased pledges; a larger confirmation class; vision of the need for further and better parochial organization; a strengthened loyalty to the parish and the whole Church. When practical plans, now in the making, along these lines, are suggested, the response and offered service will undoubtedly show that the campaign was exceedingly worth while. It is a fine preparation for a successful Lenten season. The results certainly did not end with the messages.

Noon-Day Lenten Services.

Week-day noon hour services in New York this year include Trinity, St. Paul's Chapel, Holy Communion, Grace, Calvary, Incarnation, St. Thomas, Heavenly Rest, Transfiguration. In former years Heavenly Rest's plan has been a different preacher nearly every day. This year the Rev. Mr. Darlington follows the Trinity plan, a preacher of power and known to the public, speaking each day for a week. The Rev. J. O. S. Huntington is to be heard here and also at the Transfiguration. At the last named Bishop Partridge, of Kansas City, speaks during the week of February 18. At Trinity Bishop Reese, of Southern Ohio, opened the first full week in Lent, and Bishop Johnson, of Colorado, is there the second week in March.

On Ash Wednesday Bishop Manning gave the Trinity address and consecrated a historic baptistry.

A historic incident of the service was the employment of amplifying equipment which enabled people to hear in every part. Some Trinity vestrymen designedly sat behind pillars, and in spots wherein nobody ever heard before, and this improvement worked so well they heard perfectly. It is all so adjusted that a stranger would not suppose such equipment existed. Similar equipment is to be placed in the Cathedral nave, when built. At Trinity on Ash Wednesday worshippers were turned away for lack of room.

Cathedral Service Largely Attended.

On the first Friday in Lent this year the regular five o'clock service at the Cathedral, New York, took on new and larger life. Attendance was far in ad-

vance. The address was given by Bishop Manning, under auspices of the Church Club. Ministers of other bodies were present. So were Christian workers of not a few names and types of work. The occasion resembled the Sunday afternoon services. The addresses are to be continued each Friday in Lent, at the hour named. So many Diocesan clergy attended the first address that it suggested a clergy conference. Bishop Manning proposed Bishop Gore's book, "The Deity of Christ," for Lenten reading. The Bishop said, in part:

"This is not a time for Christians to falter or fear. It is a time for Christians to awake, to examine the foundations of their faith, to think fearlessly and clearly about the meaning of their religion. It is a great mistake to suppose that deep thought leads men away from belief in Christ.

"We Christians stand with our whole souls for freedom of thought. What we ask is that men will think more fully, and more clearly about Jesus Christ. The Christian has no fear of truth from any source. He welcomes every fact that can be proved, every truth that can be established, in the realm of science, or philosophy, or of psychology. He knows that none of these truths can conflict with that truth of God which he has found in Christ.

"The foundation truth of our religion as Christians is our belief in Jesus Christ as very God and very man, the same yesterday and today and forever.

"There is today a clever, definite, determined attack on the whole idea of Christian morality. We see the effects of this in the lowered tone of much of our social life. It appears constantly in our literature. We see it in the spirit which asserts the right to what it calls independence and self-expression, and puts its own selfish enjoyment and self-pleasing above every consideration of right and duty. We see it in the appalling disregard for the sacredness of marriage and the increase of divorce among our people.

Now the present confusion as to moral standard results directly from the loss of clear religious faith. None of us can be in any doubt as to this. There is no other basis for morals except religion. Without God and His law, there is no standard. The only motive for action left is our own preference and sense of expediency. We are left with no law of conduct higher than our own inclinations and desires."

The Rev. John F. Steen has just concluded fifty-three years as rector of the Memorial Church of the Ascension. The location of this Church is just west of Times Square and the Great White Way, and not a few of its Sunday-school children are sons and daughters of actors. Mr. Steen said he had performed more than 5,000 baptisms of babies alone, not counting adults; had married 2,500 couples, and buried 5,500 persons. It is purposed now to sell Ascension property. A new alignment of Church forces is making on the West Side, and Ascension is to be a part of it.

C.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Fine Work for the Church's Program.

Subscriptions in this diocese for the financing of the Church's Program in 1923 are coming strong. Up to February 6 the outlook was not especially encouraging. The Bishop felt that the time for strenuous action had arrived and he called a conference in Lynchburg on the evening of February 6,

at which were present clergy and lay representatives of the churches in Lynchburg, Roanoke and Staunton—

Prior to this conference none of these churches had reported subscriptions for its full apportionment; one of them being as much as twenty-six per cent short.

The Bishop laid before the Conference the reasons for his earnest conviction that every effort should be made to finance the entire Program of the Diocese plus the diocesan apportionment for the General Church—the two amounting to \$81,499.

The Diocesan Program was gone over and fully discussed, item by item, and the greatest interest and enthusiasm were manifested.

The Bishop was assured that every one of the churches represented in the conference—the seven largest churches in the diocese—would subscribe its apportionment in full. Since, prior to the conference, the combined deficiencies of these churches totaled \$7,970, the amount of subscriptions in the diocese was instantly increased by this sum.

The conference adopted a resolution giving its hearty endorsement to the Program (as shown on Page 14 of the Churchman's Pamphlet of Information) and earnestly approving the plans of the Bishop and Executive Board as outlined by the Bishop.

This conference was such a complete success in every way that the Bishop held another session in Lynchburg on Tuesday afternoon, which was attended by clergy and laymen from the churches in Amherst, Nelson, Campbell and Bedford Counties. At this time the same fine spirit of interest and co-operation was manifested as on the previous occasion.

On Thursday afternoon a similar conference was held at Pulaski for the representatives of the churches in Montgomery, Smyth, Pulaski, Washington and Wythe Counties, with equally good results.

At this writing, February 17, \$69,300, or about eighty-five per cent of the total asked for, has been subscribed, with several churches and missions yet to report and the canvass not yet completed in some that have already reported.

The Lenten offering in all the Church Schools in the diocese will be devoted this year to the Program of the Church and the regular Easter offering in many of the churches will be either partially or entirely designated for the same cause.

The Bishop and Executive Board are encouraged to believe that this diocese will finance in 1923 its complete Program as follows: Budget of diocese, \$43,333; priorities of diocese, \$16,166; apportionment of General Church, \$22,000. Total, \$81,499.

Deaconess Blanche Adams, of Keokee, Virginia, who recently was quite ill with an attack of influenza, has recovered and is at present visiting in the home of Bishop and Mrs. Jett in Roanoke.

T. A. S.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Woman's Auxiliary Loses Valuable Leader.

Mrs. M. W. O'Brien, president of St. Paul's Church Branch of the Woman's Auxiliary of Alexandria, died on February 1, after a short illness of pneumonia.

The funeral service was held the following Sunday afternoon from St. Paul's Church, conducted by the Rev. Dr. P. P. Phillips, former rector of the

church, and the large congregation present attested to the esteem and affection felt for her. A full choir which included many well-known musicians with whom Mrs. O'Brien had been actively associated, sang the chants and hymns.

Mrs. O'Brien had been president of this branch of the Auxiliary for twenty years and the loss of her able leadership and charming personality will be keenly felt by her co-workers.

The Rev. W. Russell Bowie, D. D., preached for the last time as rector of St. Paul's Church, Richmond, on Sunday, February 18. He left on Monday for a brief trip South before taking up his new work as rector of Grace Church, New York, on March 1.

Dr. Bowie was presented with a number of beautiful gifts before leaving. The vestry presented him with a handsome individual communion service, Judge R. Carter Scott making the presentation on behalf of the vestry. St. Hilda's Guild gave Dr. Bowie a handsome gold and platinum watch; the choir, a brass onyx desk set; the Chancel Chapter, a beautiful green stole; Section B, a framed picture of the interior of St. Paul's; the Woman's Auxiliary, a library chair and reading lamp; the Girls' Friendly Society, a plaque with a photograph of old St. Paul's; the Woman's Bible Class, a set of Minton China.

The Rev. Beverley D. Tucker, Jr., D. D., the new rector, will take charge of St. Paul's on Palm Sunday, March 25.

SOUTHERN OHIO.

Rt. Rev. T. I. Reese, D. D., Coadjutor.

Cincinnati Notes.

A testimonial dinner was recently given at the University Club, Cincinnati, to Mr. Howard M. Bacon, who for fifteen years has been in charge of the large and very busy Parish House of Christ Church, and who is noted as one of the leading social workers of this city. The Rev. Dr. Frank H. Nelson, the rector of the parish, presided and paid a loving tribute to the worth of his co-worker. Mr. Bacon was given a three weeks' vacation and presented with a purse of \$1,400 from his many friends.

The death of the Right Rev. Chas. D. Williams, Bishop of Michigan, brings sorrow to the hearts of many friends in Cincinnati. The late Bishop was rector of the Church of the Resurrection, Fern Bank, from 1884 to 1889, and it was during this period, on September 29, 1886, that he was married to Lucy Victoria Benedict, daughter of the Rev. Dr. Samuel Benedict, then rector of St. Paul's Church, now the Cathedral, Cincinnati. Bishops Vincent and Jaggard, of this diocese, were among his consecrated and personal friends.

The Lenten noon-day services at Keith's Theatre, Cincinnati, were opened on Ash Wednesday, with an attendance of nearly five hundred persons, Archdeacon Dodson being the speaker. Other speakers at the services are: The Rev. Dr. Samuel McComb, of Cambridge, Mass.; the Rev. J. Howard Melish, of Brooklyn; Bishop Page, of Spokane; the Rev. Cameron J. Davis, of Buffalo, and Bishop Reese, Coadjutor of the Diocese.

Recent Bequests: It has just been made public that the Children's Hospital in Cincinnati, an institution of this Diocese, is to largely benefit by the will

of the late Mrs. Helen Hughes Taylor, widow of Col. J. Gordon Taylor

The estate is worth over a million and the Medical School of the University of Cincinnati and the Children's Hospital are residuary legatees.

The will also provides that the sum of \$10,000 be given to the Church of the Advent, Walnut Hills, Cincinnati, of which Mrs. Taylor was a devoted communicant, to be used as the rector and wardens desire.

C. G. R.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan

Lenten Services at the Garrick Theatre.

Noon-Day Lenten Services in the Garrick Theatre, under the auspices of the Brotherhood of St. Andrew, are being held this year as usual, with the following speakers:

Ash Wednesday, February 14—Rt. Rev. Thomas F. Gailor, D. D., LL.D., President of the National Council.

Thursday, February 15—Rev. Z. B. T. Phillips, D. D., Church of the Saviour, West Philadelphia.

Friday-Saturday, February 16-17—Rt. Rev. Ethelbert Talbot, D. D., LL.D., Bishop of Bethlehem, Pa.

Monday-Saturday, February 19-24—Very Rev. Allan Pearson Shatford, St. James the Apostle, Montreal, Canada.

Monday-Friday, February 26-March 2—Rev. H. P. Almon Abbott, D. D., Grace and St. Peter's, Baltimore, Md.

Saturday, March 3—Rev. Perry G. M. Austin, St. Luke's, Kensington.

Monday-Friday, March 5-9—Rev. Samuel S. Marquis, D. D., St. Joseph's, Detroit, Mich.

Saturday, March 10—Rev. Charles E. Tuke, St. John the Evangelist, Lansdowne.

Monday-Saturday, March 12-17—Rt. Rev. Charles Fiske, D. D., LL.D., Bishop of Central New York.

Monday-Friday, March 19-23—Rt. Rev. Chas. E. Woodcock, D. D., LL.D., Bishop of Kentucky.

Saturday, March 24—Rev. Andrew H. Haughey, Chaplain of Brotherhood St. Mary's, Ardmore.

Monday-Good Friday, March 26-30—Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina.

Saturday, March 31 (Closing Service)—Rev. Francis M. Tait, D. D., St. Luke's, Chester.

Death of a Prominent Layman.

James Flood, Jr., manager of the retail book department of George W. Jacobs & Company, Church publishers and booksellers, died February 9 at his home in South Philadelphia, after a short illness from pneumonia. Mr. Flood, who was vice-president of the Philadelphia Booksellers' Association, had been associated with George W. Jacobs & Company almost since its inception, thirty years ago. He was active in Church work at the Church of the Holy Apostles, from which edifice his funeral services were held on Monday.

Minsters To Help in Coal Distribution.

The Clerical Brotherhood of the Diocese unanimously adopted a resolution expressing the gratitude of the clergy to Colonel C. B. Hatch for directing the distribution of coal through the local parishes. Colonel Hatch, in response to a committee of the Brotherhood, has made arrangement by which

any family without coal can get an order through the local rector, providing the latter can testify that there is no coal in the cellar. The effort has brought relief to many homes which could not obtain coal, although perfectly able to pay for it.

The Rt. Rev. Thomas J. Garland issued a call for the observance of Tuesday, February 20, as "A Diocesan Day of Corporate Intercession for the Church, for Our Country and for the World." Services were held in St. Mark's Church, beginning with celebrations of the Holy Communion at seven and seven-forty-five A. M. From nine o'clock to twelve o'clock, noon, there were hourly services with addresses by the Rev. Charles S. Lewis, Canon of Christ Pro-Cathedral, Trenton, N. J. From one o'clock to five o'clock there will be continual silent Intercessions.

The Rev. Robert F. Gibson, the executive head of the National Publicity organization of the Church, who worked on newspapers in all capacities from a "cub" reporter to editor-in-chief, delivered a special address in the Chapel of the Mediator, Philadelphia Sunday night on "Religion and the Press." The Rev. Granville Taylor, Vicar of the Mediator, has arranged for a special course of Sunday-night services during Lent by outstanding men, and Mr. Gibson opened the series. Among the other topics in the series is to be an address by A. J. County, Vice-President of the Pennsylvania Railroad on "Religion and Business."

R. R. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Work of Young People's Service League.

The Young People's Service League in the Diocese of Georgia is making progress under the leadership of the Executive Secretary of the Diocesan Department of Religious Education, the Rev. W. A. Jonnard. One very active branch is that of St. John's Church, Bainbridge, which was organized in May. This being a small mission, there is no age limit, and many of the older members are deeply interested as well as the younger ones. There are now forty-five on the roll. A forty-five minute service is held every Sunday before regular Evening Prayer, and there is a different leader and subject every Sunday, with always a young person for the leader. The officers are all young people between the ages of fifteen and twenty-one. The League has helped to put new life into the Mission. A recent concert of local talent netted \$40 for the League towards the purchase of a new piano, as part of the Sunday evening program is to have a good song service.

E. D. J.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Two Memorial Tablets Dedicated.

On Sunday, February 11, in St. Peter's Church, Morristown, a tablet bearing the names of the young men of the parish who lost their lives in the war, was with fitting services, dedicated by the Rev. Dr. Brookman. At the same

time, a tablet in memory of the late Archdeacon Hudson Stuck, of Alaska, was dedicated. St. Peter's through many years had, proved by its gifts, very great interest in Archdeacon Stuck and his work. While his grave is far away in Alaska, where few can visit it, it is fitting that in a great Parish Church in the East, this tablet should commemorate him and keep his name in the mind of the generations to come.

Opening of New Parish House.

In the last week of January the completion and use of the new Parish House of St. John's Church, Montclair, the Rev. J. T. Lodge, rector, was marked by a service of dedication and a number of gatherings of the people of the parish.

Recent Bequests.

The will of Mrs. John F. Butterworth, lately deceased, widow of the Rev. Dr. John F. Butterworth, well remembered as Rector of our Church at Dresden, as well as for his services in the Diocese of Newark, gives \$16,000 for the endowment of beds in St. Barnabas' Hospital, and also Dr. Butterworth's library to the diocese.

The announcement has been made that Mr. A. Livingston Kean, lately deceased, made provision in his will for a bequest of \$50,000 for the care of the Church work, which he had established at Livingston, an old rural community back of Orange Mountain.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Meeting of Clerical Brotherhood.

The Clerical Brotherhood of the Diocese met at Bishopstead, the home of the Bishop, in Wilmington, on Shrove Tuesday, after the celebration of the Holy Communion in the chapel of the Good Shepherd, the Bishop being celebrant.

The Rev. Edward M. Jefferys, D. D., rector of St. Peter's Church, Philadelphia, conducted a quiet hour, dividing his subject into three parts—the Priest and the Bible, the Priest and the Church and the Priest and God.

The twenty clergymen present showed intense interest and felt benefited by these addresses.

After a short intermission, luncheon was served in the dining room, which all enjoyed.

The Treasurer of the Executive Council has issued his report, showing the apportionment for the present year at \$46,325—of which \$31,645 comes from Wilmington. The amount raised last year was \$37,335.

Cathedral Chimes, consisting of twenty-five pieces, have been attached to the organ at St. Andrew's Church, Wilmington, and were played for the first time on the First Sunday after the Epiphany.

L. L. W.

Items of Interest.

New branches of the Girl's Friendly Society have been formed in Grace Church, Talleyville, Trinity Church, Wilmington, Immanuel Church, New Castle, and St. James' Church, Stanton.

Miss Isabel Wagner, of New York, a former missionary in the mountains of Tennessee and among the Indians of South Dakota, has been added to the staff of diocesan workers of Delaware. They are under the direction of the Bishop, and have been especially active in young people's work and in assisting the Bishop's wife in the work of the Church School Service League. Under the leadership of Mrs. Cook the latter organization is becoming a strong factor in the diocese. It carried out a plan in December by which over five hundred gifts were brought together at Bishopstead for the mountain missions of Virginia and North Carolina. In January birthday parties were held in nearly all parishes, at which a play was given which had been written by Bishop Cook setting forth the work of Bishop Overs in Liberia. The children's offerings were placed in large birthday cakes and the reports coming in show a fine result.

The Peninsular Summer School, which has grown from thirty students a few years ago to nearly one hundred and fifty last year, hopes to reach an attendance of two hundred at its next session, which will be held the last week in June. The School will be held in Rehoboth, Del., this year. It is under the direction of representatives of the Dioceses of Delaware and Easton.

J. H. E.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Plans for the Annual Council.

"The biggest thing ever undertaken in the Diocese" will be the annual Council of the Diocese, according to advance announcements that have been made. It is to be held at St. James', Wilmington, May 12 to 18. Heretofore the annual Council of this Diocese has been like those of the average, attended by a comparatively few of the more active laymen and laywomen, who come year after year, spending two days in the transaction of routine business. That is to be changed this year. A training institute is to be merged with the Council, the whole thing to last for a period of six days, and a strenuous effort will be made to have at least five hundred delegates. There are to be a number of national leaders present to conduct conferences and to make inspirational addresses on every phase of the Church's work. The Rev. William H. Milton, rector of St. James', is the originator of the movement, and his people will back him up by entertaining the large number of delegates.

Recent Bequest

Two communicants of the Church in this Diocese have died recently, leaving large bequests to their parish churches. Mrs. Lizzie Overman, the oldest communicant of Christ Church, Elizabeth City, left that church a house and lot valued at \$20,000. In her will she named the Rev. G. F. Hill, rector of Christ Church, as her executor. The Christ Church congregation is considering the sale of the property, the proceeds to be applied toward the erection of a parish house. Mr. James A. Bryan, a member of a prominent East Carolina and a noted financier, has left \$5,000 to Christ Church, New Bern. This sum will be added to the endowment fund.

The Rev. A. R. Parshey, rector of St. Paul's, Clinton, has resumed his work after an absence of several months enforced by illness. Mr. Parshey has been restored to health, and has signalized his return to the active ministry by announcing a strenuous Len-

ten program.

The Rt. Rev. T. C. Darst, D. D., preached the annual sermon to the Kiwanis Club, of Winston-Salem, N. C., in St. Paul's Church of that city. The rector of St. Paul's, the Rev. R. E. Gribbin, is an enthusiastic Kiwanian, as is Bishop Darst.

A special service for the local military company was held in Grace Church, Plymouth, on Sunday evening, February 4. The sermon was preached by the rector, the Rev. Theodore Partrick, Jr., who is chaplain of the One Hundred and Twentieth Infantry Regiment. The service was featured by special music.

T. P., Jr.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop

Death of the Rev. John B. McCormick.

The Rev. John Brian McCormick died at St. Elizabeth's Hospital, Washington, D. C., on February 14. He had been for some time in gradually failing health, and after returning from Alberta, Canada, where he had gone to recuperate, was in a private sanitarium in Chicago and then at the United States Veterans' Bureau Hospital at Maywood, Ill., from which later he was removed, under government care, to St. Elizabeth's. Mr. McCormick was the son of the Rt. Rev. John N. McCormick, Bishop of Western Michigan, and was born in 1890 in Baltimore, Md. After graduating from the Western Theological Seminary he served as curate in Trinity Cathedral, Cleveland, and in the Chapel of the Intercession, New York City. From New York he entered the army early in 1918, and after graduating from the Chaplains' School at Camp Taylor he was sent overseas and assigned as chaplain with the rank of first lieutenant, with the Fifteenth Field Artillery, Second Division. He remained with this regiment, taking part in all major engagements, until after the Armistice, when he accompanied it into Germany with the Army of Occupation. He received several citations for bravery in action and was awarded the croix de guerre with silver star for extraordinary bravery at the Battle of Blanc Mont Ridge, the decoration being conferred by Marshal Petain. He was regarded by Bishop Brent, Senior Chaplain of the A. E. F., as one of the most efficient and devoted chaplains of the combat divisions. After receiving his honorable discharge he organized the Nation-Wide Campaign in the Diocese of New York, and after his health began to fail, removed to Portland, Ore., where, under Bishop Sumner, he supplied suburban parishes until his final breakdown in September, 1922. The gradual and final total collapse of health was due to cumulative pressure resulting from the exposures and extraordinary conditions of combat service. In 1920 he was married to Miss Gilmer Robinson, daughter of Charles P. Robinson, of Louisville, Ky., who survives him with one son, John Newton McCormick II.

The burial took place from St. Mark's Pro-Cathedral, Grand Rapids, the interment being at Oak Hill Cemetery in that city. In addition to the burial service at the church, the funeral was of a partly military character, and in that particular was under the auspices of the American Legion, of which he himself was a member, together with his father and his brother, Augustine. The pall-bearers, who were officers in uniform, included Major John G. Emery, former national commander of the American Legion; Colonel John H. Schouten, commanding officer of the

One Hundred and Twenty-sixth Michigan Infantry; Captain Eugene Houseman, commander of Carl A. Johnson Post, American Legion; First Lieutenant Edward Aldworth; Dr. Elmer Hess, medical officer of the Fifteenth Field Artillery, and Lieutenant Harold Holt, representing the Chaplains' Corps. The coffin was draped with the American flag, and a firing squad and buglers completed the service at the grave.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop.
Rt. Rev. W. B. Stevens, D. D., Coadjutor.

A Plea for the Prayer Book Service: The Annual Convention.

"After years of uncertainty as to what the Prayer Book is likely to become as a manual of devotions for our corporate life, it seems to me that we have reached a time when our service book is treated with scant reverence."

With these words Bishop Johnson opened his address at the twenty-eighth annual Convention of the Diocese of Los Angeles, held in St. John's Church, Los Angeles, January 24 and 25.

The Bishop went on to say that while our services "were often unyielding to the natural demands of men who in a missionary country had been strangers to our system, in these days the Church has become so plastic that a Churchman is never quite sure of the character which will be given to the services when he enters the church building.

"This situation arouses protest. I have carefully considered the subject and after correspondence with the Presiding Bishop, who assents to my judgment on this question, I state my judgment as follows: The Church, to stabilize her worship, provides a series of offices for prayer and praise, and these are eminent domain for the clergy at all times and in all places. If at any time relief from the normally fixed rules should be needed the relief is to be found as provided in canon law."

Bishop Stevens, the Coadjutor, followed with his address, the keynote of which was the need for a constructive missionary policy for the diocese and the appointment of a board of strategy to secure in advance desirable sites for the location of churches in new communities. It was received with much favor.

The main item of interest in the afternoon session was the debate on the proposed amendment to the canons allowing women to serve on vestries. As usual many arguments were adduced on both sides, and on a vote by orders the measure was lost. The clergy, however, were favorable, 29-25, but the laymen killed it, 14-24. However, the matter will come up again next year.

The supplemental resolution, admitting women to seats in Convention, was tabled, as it was desired to have the matter of the vestries settled first.

The annual reports from the heads of the various diocesan institutions, personally appearing on the floor of convention, formed apart from elections, the main feature of the second day. Much interest is aroused and this move appears far better than merely having reports filed and buried in the Journal.

E. S. L.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Dean Massie's Anniversary Observed.

The tenth anniversary of the Rev. Robert K. Massie, D. D., as Dean of Christ Church Cathedral, Lexington, was observed February 1-4. Holy Communion was celebrated by Dean Massie.

Continued on page 22.

Family Department

FEBRUARY.

1. Thursday.
2. Friday. Purification B. V. M.
4. Sexagesima Sunday.
11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
- 21, 23, 24. Ember Days.
24. Saturday. S. Matthias.
25. Second Sunday in Lent.
28. Wednesday.

Collect for St. Matthias' Day.

O Almighty God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve apostles; grant that Thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

Collect for the Second Sunday in Lent.

Almighty God, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly from all adversities which may happen to the body, and from the evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

For the Southern Churchman.
Confidence.

M. Batterham Lindesay.

We shall behold Him when the veil is lifted.

And we have passed to our appointed place,

When all our mental scenery has shifted
And we can gaze on Life and Time and place.

In some far corner of that Summer Land,
In mansions blessed beyond our knowledge here.

We yet shall see Him, when on either hand

The throngs have dwindled, and He draws us near.

And lifting up His voice, that wondrous voice,

To which the angels listen, we shall hear

Its accents fall for us, and shall rejoice
That we have come unto Him, without fear.

And some day it may be 'neath quiet trees,
His shining garment's hem, we yet may touch,

And meet His smile that to us meaneth Peace.

And hear His blessing, in His "Inasmuch."

For the Southern Churchman.

CHRISTIAN CITIZENSHIP.

By The Rev. Thos F. Opie.

The primary business of the Church is not to make Episcopalians, or Presbyterians—or sectarians or denominationalists of any name. The first business of the Church is to make good citizens. Our citizenship is in the kingdom of God, as well as in the United States of America. We are twice-born

men! As some one reminds us Christianity was started not so much to get men into heaven as to get heaven into men. "Heaven in men" would insure the right kind of Christian citizenship.

It is apparent that the chief end of education, of politics, of law, of life itself at best is to create out of raw material at hand better, purer, higher citizenship. Says a writer in the New York Churchman, "Some of the worst parasites in town are 'church workers.' They get every thing they have from the town; their money, their amusements, their happiness and security, and except for their taxes, they give nothing to it. They are not less parasites because they give liberally to their churches. They are not interested in clean streets or good roads; in new enterprises or better government; in the schools or in the Chautauqua; in the Chamber of Commerce or the Country Club. If ten or twenty years of preaching has not made them good citizens, why preach to them?"

Here is an indictment indeed! The Church or the preaching that does not produce results in the lives of the people, indicating a finer community spirit, a better grade of citizenry, whatever else it may be accomplishing, is at serious fault and stands rightfully condemned.

Continuing, this writer says, "If I were a pastor in a small town I'd try to make the town, not the church, my congregation. I'd be as much interested in the public school as in the Sunday School; in the community chorus as in my Bible class. I'd join the Chamber of Commerce; I'd raise my voice and give my time to every form of civil work. I'd try to be the best citizen, as well as the best man, in my community." Any other aspiration on the part of the minister of Christ is narrow and provincial.

Being a good Christian citizen means being the best possible man, doing the best possible work and achieving the best possible destiny—both immediate and remote. Citizenship involves loyalty to community, to the nation and to the race. It involves obligation, because you live here; it involves co-operation, because others live here. It involves fellowship, law enforcement and law observance and it involves work. "The end of Business," say the Bishops in a recent pastoral, "is not primarily profit—but human welfare and the common good." This should be the end of citizenship—the end of preaching—the end of the Church and every Christian effort. "The Church is a great democracy of God's servants and Christ's brethren," is a statement that we need to ponder.

We hear much about breaking the law—but actually no one ever breaks the law. You can no more break the law than you can destroy sunlight. You may disregard the law or disobey the law—but break the law? Never. Citizenship would be a finer and a nobler thing, but for the fact that citizens who think they are "breaking the law" are in reality being broken by the law! The convict in prison is not one who has broken the law. The moral degenerate is not one who has broken the law. These are the unfortunates whom the law has broken. It is obvious that the law still stands—and will so stand until repealed or abrogated.

Citizenship calls for good laws and for good law-enforcers and for the common welfare. It is in last analysis a matter of one's own best self-interest—

the ultimate good is the individual good. Society, clubs, groups, individuals must have more respect for the law of the land—else, while under the delusion that they are breaking the statutes, they are in reality breaking their own self-respect—breaking their character—breaking their mothers' hearts—shattering their very own lives.

It should be the ambition of every Christian citizen to make his the best, the cleanest, the most progressive and the most nearly Christian community and State in the land. He should interest himself first-hand in the streets, the schools, the railroad crossings, the railroad station, the jail—and in every public place—for these affect the lives of the people vitally—their safety, their health, their comfort and welfare. Whatever affects the lives of God's people is the rightful concern of God's Church and of Christianity.

Citizenship is patriotism in action. We are citizens always—patriots on occasion. Now the Government is with us from the cradle to the grave—in the matter of medicine, food, schools, hospitals, nurses, etc., etc. But for Government and State laws thousands would never reach maturity. The physician who would practice medicine must appear before a board of examiners and give full proof of his ability and equipment. So with teacher, lawyer, pharmacist, etc. In this and untold ways the government is serving the people—and most of us owe infinitely more to the country than we can repay. Good citizenship, loyalty, devotion, patriotism, service—are all demanded of us.

Until such a time as Citizenship is taught in schools and colleges, where it should be an important item in the curricula, it should be the duty of teachers and parents to instruct the youth in the rudiments of this art and in the more obvious things necessary to one's civic responsibilities. In schools, clubs, etc., it would be possible to devote an occasional session to the matter of citizenship, with real profit. The regular lesson or order of business might be dispensed with for the time and the whole group could be organized into a "Town Council," "Board of Trade," "School Board," "Civic League," "Improvement Club," etc. The officers and committees could be elected, to report later—the business of these bodies could be discussed from various angles and the whole group could be led to take an interest in this "make-believe" civic business that would qualify them for actual service later and would give them an insight into the duties and activities of the various community and civic organizations.

Every parent should stand out constantly before his children as a "Good Citizen"—as this has an effect on the child which makes a more lasting impression than any preaching or precept. Fathers and mothers must be good neighbors, law-abiding citizens, loyal lovers of country—if their children are to be good, Christian citizens in the future.

For the Southern Churchman.

A Prayer for Strength.

A Young Man.

Lord give me the ability to know the right, and when I recognize the right grant me the courage to follow the dictates of my conscience.

Give me the strength to stand alone or die alone for what I conceive to be a righteous principle.

Let me not follow any individual or class if either is moving in the wrong direction.

Let honor, courage, purity and consideration for others be the blazing factors of my life.

Let me stand firm during my youth while temptation is strongest.

If I be granted these things, dear God, I shall maintain the integrity of my soul and in so doing I can look into the heavens at evening time and see beyond the stars.

For the Southern Churchman.

A Litany.

A. B. J.

Jesus, Saviour, hear my call,
At Thy footstool low I fall.
Look on me with pitying eye,
Help me, Saviour or I die!
Hear me blessed Saviour.

Hear, oh! hear my humble cry,
To Thee for refuge, Lord, I fly.
Show me mercy, grant me grace;
In Thee all my hope I place.
Hear me blessed Saviour.

Jesus Saviour, pardon me;
I would hide myself in Thee;
Be my light, my strength, my guide.
Keep me ever near Thy side.
Hear me blessed Saviour.

Take me home to Thee at last,
When through Jordan I have passed;
Let me there Thy glory see,
Dwell with Thee eternally.
Hear me blessed Saviour.

Green Pastures and Quiet Waters.

Very few of our people know how to rest. The resting is often just as restless as the work, and rests as little. Excitement is what they crave for. The young man in the novel who described himself as "resting like fury," reveals the thoughts of many hearts. Beauty and quietness are not the things which men and women so much desire, as arduous pleasuring. They are fond of crowds. The landscape unadorned by human beings has little or no attraction for them. Our great seaside resorts, with their bands and entertainments, show that herding in masses is congenial, and that they love noise. I cannot forget once overhearing a fashionable woman, in the face of all the loveliness and grandeur of the Alps, complaining that there was "not enough going on"—not enough tennis and card-playing, music and dancing. She wanted among the mountains the excitement and rush and whirl of the city she had left, and could not exist without them. What our lives surely need, in seasons of escape from our ordinary toils and cares, is not a repetition of the things we have left behind, but freshness and quietude—what Wordsworth calls a "wise passiveness," in which our minds and souls can grow unconsciously stronger, by becoming receptive toward high aspects of the world that can hardly even touch us in the every-day routine of work and pleasure. We must let our Good Shepherd lead us to green pastures, and beside still waters.

Let us cease rushing after loud and distracting things. Let us cease to demand that the influence that sways us shall be noisy and exciting. The best influences of our lives are the quiet influences.

True religion is a silent energy, and if a soul is full of excitement and tumult, faith and hope cannot find entrance. Let us make much of all quiet things, if we would have our souls keep their sanity and sweetness in this difficult time. Let us make much of the quiet sights of nature, quiet books,

quiet music, quiet friendship, quiet home life, quiet meditation, quiet worship, the companionship of the quiet Christ, and communion with the quiet spirit. Let the Good Shepherd of our pilgrimage lead us again and again, and yet again to green pastures and still waters.—John Hunter.

That Little Margin.

The whole day is crowded with work. We try to do twenty hours' work in sixteen hours, and we arrange our days so that there is not any time for interruptions. We race the children off to school, and then we give ourselves to the day's work. When they come back, we tell them "to get out of the way and not bother us; we have enough to do." Then, when they are safe in bed, we bring out the huge mending basket and tackle that! At last worn out, we retire, only to begin the same hard life all over again! There is no relaxation, no pleasure in such a life.

Children are afraid to come to us with their broken dolls and their cut fingers, because they will interrupt our work! What kind of a home is this, where Work reigns supreme as a kind of Tyrant and there is no room for Love?

A mother who really loves her children and loves to be with them, could not tolerate such a life. If she has twelve hours in a day, she will plan eleven or even ten hours' work, and leave a margin over for the children. Her windows may not be quite so shiny, and perhaps, no one will want to eat off her kitchen floor; but she will not be a nervous, worn-out wreck at forty and her children will be happier.

One should leave a margin for a rest, another margin for recreation and a third for the children. This last is the most important of all. What kind of a life do children have, when their mothers have not even time for a kiss?

I like to imagine a family where the Mother is everything to her children and they are not afraid of interrupting her. When the children come back from school, they are longing to "tell Mother" all the little happenings of their day. They want to tell her the joys and the sorrows, the pleasures and the pain. Perhaps, one child fell down and got a bruise. It may not hurt very much. Still, if mother knew, it would feel better at once! The teacher may have been cross, then Mother would explain that perhaps she had a headache, and the child would return to school the next day, without dreading it. It might be a prize was won. Now, what use is a prize, if Mother does not take pride in it?

I once knew a woman whose children seemed to me to be interrupting her from morning to night! She was never even ruffled! At her busiest moments, they would rush in and need all her attention.

"How do you ever get your work done?" I asked.

"I never even notice their interruptions," she said. "You see, I always leave a margin in my time. This margin belongs to my children. If all I plan is not done; does it matter so much after all? There is tomorrow. Even if there were no tomorrow, what then? We owe ourselves to our children."

It was quite true, I thought, and she made a most excellent mother.

If we made friends of our children, their society would never bore us. Those women are lucky who have time to spare for their children. We can and must make the time, even if we have to neglect a little work. Do let us resolve that, from this moment, we shall so arrange our work that the children may have, not merely "a lit-

tle margin," but a good, big margin of our time!—Mrs. Nestor Noel.

His Will Be Done.

"His Will be done," we say with sigh and trembling;
Expecting trial, bitter loss and tears;
And then how doth He answer us with blessings,
In sweet rebuking of our faithless fears.

God's Will is peace and plenty and the power
To be, and have, the best that He can give;
A mind to serve Him and a heart to love Him;
The faith to die with and the strength to live.

It means for us—all good, all grace, all glory;
His kingdom coming and on earth begun,
Why should we fear to say "His Will—His righteous,
His tender, loving, joyous Will—be done?"

—Annie Johnson Flint.

Concentration.

If you want to bore a hole, you take a sharp point—you can do nothing with a blunt one. Every flight of wild ducks in the sky will tell you the form that is most likely to secure the maximum of motion with the minimum of effort. The wedge is that which pierces through all the loosely-compacted textures against which it is pressed. Roman strategy forced the way of the legion through loose-ordered ranks of barbarian foes by arraying it in that wedge-like form. So we, if we are to advance, must gather ourselves together and put a point upon our lives by compaction and concentration of effort and energy on the one purpose.—Alexander MacLaren.

For the Southern Churchman.

Three Trees.

Jesse Jouette.

They awake with the budding scenery,
They smile with the smiling spring;
They add new zest to the scenery,
And help the glad earth sing.

All through the heated season,
All through the autumn glows,
They laugh nor seem to reason
Of winter with chilling snows.

They quietly shed their beauty,
A covering for earth's gray mould;
Unflinching they stand to duty
And face the frost and the cold.

They dream through the passive stages
And wait through the long dull gray,
They know that the plan of the ages
Doth promise a new spring day.

O! may I approach as fearlessly
The paths that are yet untrod,
Knowing whatever the plan may be,
Its maker is my God.

The missions of Christianity have, from the first, been a striking evidence of its spirit. Other religions may have begun with the same zeal, but the first glow of activity has, in their case, given way to the feeble torpor of age; but the missionary spirit which conquered Rome and Europe is still as vigorous as in the first freshness of the faith, and every spot is familiar to the footsteps of the wandering servant of the Cross.—Geikie.

For the Young Folks

A Child's Belief.

I believe in God the Father,
Who made us every one;
Who made the earth and heaven,
The moon and stars and sun.
All that we have each day
To us by Him is given;
And we call Him when we pray
"Our Father who art in heaven."

I believe in Jesus Christ,
The Father's only Son,
Who came to us from heaven,
And loved us every one.
He taught us to be holy,
Till on the cross He died;
And now we call Him Saviour,
And Christ, the Crucified.

I believe God's Holy Spirit
Is with us every day,
And if we do not grieve Him
He ne'er will go away.
From heaven upon Jesus
He descended like a dove,
And dwelleth ever with us,
To fill our hearts with love.
—Selected.

The Coral Beads.

Aunt Alice had come to visit at the home of her little namesake, Alice Mae Blake. It was always a great treat when Aunt Alice came, because she told such nice stories and was almost sure to bring a pretty gift with her. However, it was not for these things that Alice loved her, but rather because of her gentleness and kindness.

This time the gift was a very lovely string of pink and white coral beads, because Alice was celebrating her fifth birthday. It gave the little girl much pleasure to look at the dainty colorings in her necklace and to feel its cool touch about her throat.

The beads were slightly larger in the center, and although you could scarcely notice that each one was smaller than its neighbor, yet the beads next to the little gold clasps were quite tiny. Aunt Alice had called her little namesake's attention to this.

"See," she said, "this little wee bead next to the gold ring is not much bigger than a seed, and the next one is just a tiny bit larger—you can hardly tell the difference, and so it goes until the little bead has grown up into this big beautiful one down in the middle of the string. That is the way it is with what we learn to do. At first, we make a little effort or do a kind thing. The next day we learn a little more, or it becomes easier to do a larger kindness, and as the time goes on, what was a very small beginning becomes large and beautiful. That's why we must keep doing our very best every day and trying to improve on what we did yesterday."

Little Alice looked up into her aunt's face thoughtfully.

"But suppose," she said, "that you began at the big bead and counted the other way—then what?"

Aunt Alice smiled in her own bright and lovely manner.

"Yes," she said, "some people count that way, too. They begin by doing right, then the next day they are tired and careless, and do not do quite so well. Once the step down has been taken it is much easier to keep slipping that way and after a while the bottom of the hill is reached just as we get

to the little bead. It isn't all done at once—the downward travel at one step, and both the steps up and the steps down are so short that they seem to make very little difference. But that is not the case, for, you see, it doesn't take us very long to count from the big bead to the tiny little one."

Alice touched the small pink and white spheres of her necklace lovingly.

"I'm going to travel up," she said, "and not down."

"Of course you are," encouraged Aunt Alice. "And you will have much more pleasure and happiness in doing it, too."

Aunt Alice could only stay a couple of days, and Mrs. Blake and all of the rest were very sorry to see her go. Alice's papa drove their visitor to the station and at the last moment Mrs. Blake decided to go along, too.

"I'll only be away about twenty minutes," she said to her little daughter, "and I wish that you would stay here and give the postman this letter. It is very important, and I do not want to miss sending it by him. You may play on the porch and lawn, my dear, but do not go outside of the gate."

Alice was quite happy to be trusted with this commission. She could hear faithful Nora singing in the house about her work, and so the little girl waved good-bye to her father and mother and aunt as they rode down the street in the car.

She played for a few moments with Sophy Louise, her very best doll, and then it occurred to her that the coral beads would look beautiful about Sophy Louise's neck. Alice's conscience gave her just a little prick, but she said to herself: "What harm can it do to take them out of their pretty box in the top drawer of Mamma's dresser. I will just see how they look on Sophy Louise's new white silk dress and then I will put them right back."

Yet for some reason or other Alice waited until Nora was through dusting the hall before she went in to get the beads, for she had a feeling that Nora would say:

"Alice, your mother wouldn't like you to be looking about among her things and taking your nice new beads out."

A few moments later the little girl had her treasure on the piazza, and it certainly was very lovely about her doll's neck. She was just ready to take the necklace back when Margery Brown from across the way came over. Margery was nearly eight years of age, and sometimes was a fine playmate, and at others she loved to tease. Margery put the necklace on her own neck and went and looked at her reflection in the glass of the front door. Suddenly a mischievous expression came over her face and she said:

"Alice, it looks better on me than it does on you because I'm dark and you are fair, so I think I'll keep it."

Alice spoke up quickly.

"You cannot keep it," she said. It is mine."

"All right, get it," flung back Margery, as she raced down the steps.

Alice was ready to cry, for she did not want to lose her lovely gift, and it was so unfair of Margery. She ran after her companion who went straight across the street, through the grounds of her own home, and out to the big garden behind. Of course, she could run faster than the smaller girl, but when she went to climb over the gar-

den fence, Alice overtook her and grabbed the string of beads in her hand.

Then an unfortunate thing happened, for the string broke and away went the beautiful corals in every direction. Margery stopped, for she was really frightened, and had not intended to do more than tease her little friend.

"Now see what you've done," she said.

"You did it," Alice exclaimed, beginning to cry bitterly.

Two very sober children began to look for the scattered treasures, but many of them had rolled away in the soft, newly-worked earth of the garden, and when Alice started home she only had a few of them in the pocket of her dress.

Her father and mother were just coming home. Mrs. Blake got out of the car and Mr. Blake hurried right away to his office. It was hard for Alice to tell what had happened, but her tear-stained face made it plain to her mother that there was trouble, and between sobs the little girl told what had taken place.

Her mother listened gravely.

"Did you give the letter to the postman?" she asked.

Alice looked startled.

"Oh, Mamma," she sobbed afresh. "I forgot."

"Let me see the beads," Mrs. Blake said, holding out her hand for them.

Alice took the few out of her pocket which she and Margery had been able to find.

"Do you understand now," she said gently, "what Aunt Alice meant when she told you about starting to do wrong and going from one error to another. If you had not gone into the bedroom for the beads, had not yielded to the first temptation, all this would not have happened, and the postman would have had Papa's important letter, and everyone would have been happy. I must telephone him that his letter is still here, and then we will go and see if we can find any more of Aunt Alice's lovely gift."

Little Alice hung her head. "Mamma," she said, with a tremble in her voice, "please forgive me. After this I'll try not to do the first wrong thing, and then I will not get into a lot of trouble."

"That's right, dear," her mother said, wiping her tear-stained face, "never take the first wrong step and you will be safe."—Presbyterian Banner.

How the Little Japanese Girls Helped.

The nine little Japanese girls looked like butterflies in their bright dresses, as they hurried down the street. Four of them had little babies tied on their backs, and each baby had shiny, black eyes.

You would have said you were going to the candy store—but they called it the "sugar water stall"! There was a big window and a table and rows and rows of bottles filled with sweet syrups.

All but one of the nine little girls crowded up to the window. Only Miss Cherry Blossom stood back. Do you think she wished a doll or a lantern, instead of sweets? A foreign lady standing near, asked, "Why aren't you buying sweets with the other children?" Little Miss Cherry Blossom opened her hand and showed a piece of money which she was holding tightly. "The honorable mother gave me this," she said, "but I can have no more. I wish to give it to the Church, so I cannot spend it for sugar water."

When the other children heard, they all began to talk at once. "Since my honorable father and mother go to the Christians' Church, I have more money

for sugar water than ever before," said one. "I will save my money, too."

"Oh," said another, "I am so glad we do not pray now to the stone idol!" and she joined the two girls. Just then one of the babies cooed happily. "And my baby shall never pray to the idol god!" exclaimed the "little mother" who carried the little one; "I'm so glad, I'll give my money to the Church with you."

Next Sunday nine little Japanese girls put nine pieces of money into the basket when they were passed in Church. They were all happy, for they were glad they had learned of Jesus Christ, the Friend of children the wide world over.—Exchange.

Life Tries Out a Lad.

"He's handsome and he's clever and his hand is touched with skill.

His brain is quick in learning, but I've doubts about him still,"

Said life, "and so I'll test him," and he summoned Failure grim,

And pointed out this eager and ambitious youth to him.

He winked his eye and whispered:

"There's a boy I know is bright,

But I wonder if he's manly and is brave enough to fight?

Just knock down the things he's building,

wreck his youthful dream, and then

We'll see tomorrow morning if he starts it up again.

"I've let him be untroubled, for I rather like the boy.

But the notion that I'm easy is a thought I must destroy.

So block his way with danger, do the worst that you can do,

And I'll see if he is willing to stand up and fight with you."

Then Failure came and tried him and he knocked his castle down,

And he spilled his hopes in ruins and he mocked him in the town;

He sneered at him and jeered him, but he found the youngster game,

For he answered each disaster with "I'll get there, just the same!"

Then Life called smiling Glory, and he said: "It is time to crown

A man I have discovered, with the jewels of renown;

He has fought his way through failure, to his best he had been true—

Now I know the stuff he's made of, and I know what he can do."

—Edgar A. Guest, in Louisville Herald.

Bluebonnet.

Tabitha and John Barney and their little brother Samuel had spent all their lives on a farm, and they knew the farm animals almost as well as they knew one another. Tabitha and John would no more have thought of hurting an animal than of hurting little Samuel, and that is saying a great deal.

It was the children's pleasant task to feed the poultry at night and in the morning. They knew every hen and every duck, every goose and every turkey by name, and all the fowls knew them. At feeding time there was always a great chatter and clatter in the barnyard, for Tabitha and John talked to the birds, and the birds talked to them and to one another. To the ears of Tabitha and John and little Samuel the noise was like music.

The children agreed that Reddy Rooster was the most splendid looking of all the fowls, and Mrs. Ducky Daddle the best behaved, but their real favorite was Bluebonnet, the big gander. They had named him Bluebonnet because of the bluish-gray feathers on the

top of his head, and they had long since decided that he was a wise and wonderful old gander, as indeed he was.

But Bluebonnet was not perfect; he had a bad habit of wandering off from the rest of the flock and staying away for days.

"Better call him Goosey, Goosey Gander," the children's father said. "You know the rhyme—'Goosey, goosey, gander, whither shall I wander?'"

But John and Tabitha and little Samuel had great faith in Bluebonnet; they would never wander so very far away, they said. But they were wrong. One day he went away and did not come back. By the end of the week John and Tabitha were discouraged.

"He is a goosey, goosey, gander, to be sure," said John rather spitefully.

"Perhaps we'd better change his name," suggested Tabitha with a grieved look.

But little Samuel kept right on looking for his lost pet under every bush and behind every hedge. Whenever any one spoke of the goose he would say, "Bluebonnet back." That meant that he, for one, would not give up hope.

It was in April that the truant wandered off. One bright October afternoon little Samuel came running round the house to the place where his brother and sister were playing in the sand, "Bluebonnet back!" he cried.

John and Tabitha looked at each other. "He's always saying that," John remarked. "It doesn't mean anything, you know."

But Tabitha looked sharply at Samuel, whose face was red and whose eyes were dancing. "I think we'd better go and see," she said.

So they scrambled to their feet and followed Samuel round the house. The little boy went scampering down the path to the hedge. Just as the three of them reached the hedge a strange sound began—first a rattle, then a wheeze, then a queer, shaky kind of tune.

John and Tabitha stopped and their eyes grew big with wonder.

"What is it?" asked Tabitha.

"Bluebonnet," said Samuel promptly.

The two older children laughed. "Bluebonnet could never make a sound like that," they said. "Let's go and find out what it is."

When they turned the corner of the hedge the first thing they saw was a dark-faced, shabby little man with something in front of him that looked like a box that was fastened to the top of a short pole. The box had a handle that the man turned, and out of the box came strange music.

The next thing that the children noticed was stranger still. It was a large gander with a funny little red hood on his head and a curious kind of cup fastened on his neck. He stood very stiff with his head on one side and looked at the children.

"Bluebonnet!" cried little Samuel jumping up and down.

"It is Bluebonnet, I do believe," said John.

"I know it is," said Tabitha. "Bluebonnet! Bluebonnet!" she called softly.

At the call the gander nodded briskly, and the scarlet hood bobbed up and down.

"O dear!" cried Tabitha. "What shall we do?"

All that time the little ragged man was grinding music out of the box. Presently he stopped. "Geta da money, Red Cap," he said.

The gander waddled over to Tabitha and stood in front of her with his head up and the cup thrust forward. Then he went to Samuel and then to John. After that he gave his tail a

little flirt and walked back to the spot from which he had started.

"Wanta da money," the organ grinder said, anxiously looking at the children.

"We haven't any money with us," John said. "See here, mister, that is our goose."

After John had pointed several times first to the gander and then to himself the man understood. He shook his head.

John and Tabitha did not know what to do; but just then their father appeared.

At the sight of him little Samuel pointed to the gander and laughed loudly. "Bluebonnet, papa," he cried.

"Why, sure enough, it does look like Bluebonnet," said Mr. Barney.

Then he began to talk to the organ grinder, and after a while he turned to John and Tabitha, who were watching anxiously.

"Children," he said, "this man found Bluebonnet and has taken a great deal of trouble to train him. He doesn't understand why he should give him up. How should you like to buy him back?"

John and Tabitha, with Samuel at their heels, turned and rushed to the house, seized their little banks and rushed out again. Samuel brought a biscuit clasped tight in his little fist.

The organ grinder smilingly accepted three silver dollars in payment for his goose. He smiled broadly and waved his hand with a fine gesture. "You taka da goose and his redda hat," he said. "Some day I buya me da monk wid da redda hat."

So Bluebonnet waddled home beside the children, gay in his crimson head-gear, and pecking importantly at the ground as he went. He really seemed glad to be with them again.

"Isn't he beautiful!" cried Tabitha. Then she added, "I don't wonder the poor organ man didn't want to give him up!"

"Shall we keep the red cap on him," John asked, "or let him wear his natural blue bonnet of feathers?"

"Blue bonnet!" said little Samuel firmly.

And so the wise old gander became once more a member of the Barney family and wore his bonnet of blue feathers every day and his red bonnet on special days when company came; and best of all he stopped wandering and now stays contentedly at home.—Youth's Companion.

An Apt Scholar.

'Rithmetic is just like play!

I'm beginning it to-day.

One, is me alone, says Mother;

Two, is me and little brother;

Three, is when we carry dolly;

Four, is us and Sister Polly.

Hear me count—one, two, three, four!

Some day Mother'll teach me more.

—Ellen Manly, in St. Nicholas.

My soul, do not pray for too little. Do not imagine that mere things will make thee blessed. No outward contact with any visible beauty would satisfy thee for an hour. The unseen alone will content thee. The things that belong unto thy peace are not worlds of space. They perish, but thou remainest, they all wax old as a garment and as a vesture shall they be folded up, but thou art the same. Ask that which is invisible, eternal, commensurate with thyself—love, sacrificial love, love ever for the loveless. Ask the pain of beholding pain, the joy of seeing joy, the hope of bringing hope. That is to touch the nails, for that is to bear in the spirit the mark of the Lord Jesus.—George Matheson.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

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MISSIONARY NEEDS SUPPLIES.

Where appearances count for much, one of our Northwestern missionaries needs two rugs, 9x12, and some curtains; second hand ones acceptable. Address "Missionary," care of Southern Churchman.

SITUATION WANTED.

WANTED—BY LADY, POSITION AS ORGANIST, and teacher of music in Church school or institution. Vocal and piano. Experienced. Address "H.," care of Southern Churchman.

A GRADUATE OF THE STATE NORMAL school desires position to teach in private family or school. Qualifications, usual English branches, mathematics, and beginners in Latin and music. Address "B 4," care of Southern Churchman.

WANTED—BY A REFINED LADY, A place as companion or housekeeper. Can give good references. Address "Miss T. A.," care of Southern Churchman.

WANTED—BY TRAINED WORKER, POSITION in parish with Social Service work or mission station. Would take charge of school infirmary. Best references. Address "D.," care of Southern Churchman.

Obituaries

Brydon: Died suddenly at her home, "Borderside," Bloomington, Garrett County, Md., February 11, 1923, MRS. SUSAN BRADY BRYDON, widow of the late William A. Brydon. Surviving are six sons and one daughter, Miss Edna. Funeral services by Rev. J. G. Murray. Interment in Rose Hill Cemetery, Cumberland.

Cole: Entered into rest, on Tuesday, February 13, 1923, the REV. THOMAS LAFAYETTE COLE, rector of the Episcopal Church in Hudson, N. Y.

Campbell: Entered into eternal life, February 17, 1923, at his home in Chicago, Ill., DONALD E. CAMPBELL, husband of Mary Hamilton Campbell (nee Strobhart), of South Carolina.

"The Lord make His face to shine upon thee."

Miller: Entered into eternal rest, in El Paso, Tex., February 5, 1923, MARY ETHEL MILLER, wife of Roe William Miller. She is survived by her husband and one child, William R. Miller, age seven; mother and four sisters. She was ready—just waiting for the summons from God.

The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun.
Alleluia!
—C. C. M.

RESOLUTIONS.

At a meeting of the vestry of the Church of the Good Shepherd, Forest Hill, Richmond, Va., held February 6, 1923, it was

Resolved, that in the death of GENERAL JAMES MACGILL, who departed this life on the 16th day of January, this church and the community at large have suffered a great loss. As a member of its vestry he was beloved by all of us. By his broad sympathies, his excellent judgment and his unflinching courtesy he won both the love and respect of each of us. His presence at our meetings and at the church services will be sadly missed.

Resolved further, that this vestry extend its deepest sympathy to his bereaved wife and other members of his family, and that these resolutions be spread on the minutes and a copy thereof sent to Mrs. MacGill.

ALGIE S. HUNT,
W. CRUMP TUCKER,
Committee.

FRANCES LLEWELLYN PRETLOW.

Whereas, the heavenly Father has removed from our midst FRANCES LLEWELLYN, wife of Dr. Thomas G. Pretlow;

And whereas, she was a staunch church woman of the highest type, an active and devoted member and vice-president of the Woman's Auxiliary and president of the Ladies' Aid of St. John's Church, Chester, a loyal friend and an example and incentive to a higher life to all associated with her; therefore be it

Resolved, that the Woman's Auxiliary and Ladies' Aid extend to her family their deepest sympathy in their bereavement; that a copy of these resolutions be spread upon our minutes and published in the Southern Churchman and Diocesan Record.

MRS. B. W. OLD,
MRS. E. A. CLEMENT,
MISS LULA ROWLETT,
MRS. NORWOOD BENTLEY.

CHURCH NEWS.

(Continued from page 16.)

sie on Thursday morning. On Thursday evening a reception was tendered Dean and Mrs. Massie in the Parish House, which was attended by more than two hundred members of the congregation. Appropriate addresses were made by Judge G. R. Hunt, who spoke

of Dean Massie as preacher, pastor and administrator; Judge S. W. Wilson, as a public citizen; and by Dr. A. W. Fortune, who told of Dr. Massie's work in the community and for Church unity.

A greeting from outside of the Cathedral Parish was brought by Dr. Thomas L. Settle, of the Church of the Good Shepherd, who spoke of "The Cathedral As a Force and Factor in Church Work."

Following Dr. Fortune's speech, a silver service was presented to Dean and Mrs. Massie by Col. John R. Allen on behalf of the congregation.

In response to the gift and speeches Dean Massie expressed himself as having been happy during his work in the Cathedral Parish and attributed what success he had attained to three factors, the advice and help of Bishop Lewis W. Burton, the faith of the Cathedral congregation, and to Mrs. Massie.

The anniversary sermon was preached on Sunday morning by the Rev. R. L. McCready, dean of Christ Church Cathedral, Louisville. Holy Communion was celebrated at this service by the Rt. Rev. Lewis W. Burton, Bishop of the Diocese.

Personal Notes

The address of the Rev. W. H. Osborne is changed from St. Thomas' Rectory, Berkley, Norfolk, to 8 Park Avenue, South Norfolk, Va.

The Rev. Mercer P. Logan, D. D., Warden of the Du Bose Memorial Church Training School, Mont Eagle, Tenn., has been spending some time in Charleston, S. C., where he was rector of St. Paul's Church before going to the school. He has returned home to arrange for the opening of the school on March 15.

The Ven. John H. Griffith, of the Diocese of Western North Carolina, needing a change after an attack of influenza, has recently had temporary charge of old Christ Church, Savannah, Georgia, recently vacated by the Rev. Dr. Wing, who has gone to Chattanooga. Archdeacon Griffith did a fine work among the many mountain missions under his supervision in the old Missionary District of Asheville, and his valued work is to be continued in the new Diocese of Western North Carolina.

For the sixth successive year, the Rev. William Pockess, D. D., rector of St. Stephen's Church, Wilkinsburg, Pa., is to write a Daily Lenten Thought for publication in the Pittsburgh Sun.

The Rev. J. Brett Langstaff, son of Dr. and Mrs. J. Elliott Langstaff, of Brooklyn, has received and accepted a call to become associate rector of St. John's Church in Getty Square, Yonkers, N. Y., a parish said to be older than Old Trinity in Manhattan.

The Rev. Frank D. Dean, M. D., who for two years has been chaplain of the City of Washington, being employed by a laymen's organization made up of members of a number of different communions, has resigned to accept the assistant rectorship of St. James' Parish, Wilmington. He will have charge of the missionary work of that church.

The Rev. Charles B. DuBell, rector of St. John's Church, Camden, N. J., has

THE CHURCH AND YOUNG PEOPLE'S WORK.

(Continued from page 10)

6. Discussion—What bearing has the sinlessness of Jesus on our belief in His Divinity?
7. Recitation of the Nicene Creed.
8. Sentence Prayers.
9. Benediction.

"But Thee, but Thee, O sovereign Seer of time,
But Thee, O Poets' Poet, Wisdom's Tongue,
But Thee, O man's best Man, O love's best Love,

O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest,—
What if or yet, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's,—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragoh, thou Crystal Christ?"

—The Crystal, by Sidney Lanier.

accepted a call from St. Simeon's Church, Philadelphia. He will remain in Camden until after Lent, and will enter upon his duties at St. Simeon's early in April. Mr. DuBell served in France with the old Third Regiment, National Guards, and he obtained a captain's commission.

The Rev. Edmund H. Stevens, during the past three years rector of Calvary Church, Wilmington, Del., has resigned and will go to Washington, D. C., where he will be associated with the City Mission, taking charge of the work among city prisoners.

The Rev. Edwin A. White, D. D., of the Diocese of Newark, is in Brunswick, Ga., supplying temporarily for St. Mark's Church, which is without a rector.

Mr. Lewis Douglas Gottschall, naval chaplain, has been transferred from the Diocese of Harrisburg to the Missionary District of the Philippines.

The Rev. George E. Manson was advanced to the priesthood in St. John's Church, Wilmington, on Sunday, February 4, by the Rt. Rev. T. C. Darst. The candidate was presented by the Rev. W. R. Noe, Executive Secretary of the Diocese, the Litany was read by the Rev. W. H. Barnwell, and the sermon preached by the Rev. James E. W. Cook, of Wilmington. Mr. Manson finished at the Virginia Seminary in June, 1922. Since that time he has been in charge of St. Thomas' Parish, Windsor, and several Bertie County Missions.

The Rev. Canon Charles G. Reade, rector of St. Stephen's Church, Winton Place, and Superintendent of the Cincinnati City Mission, is now occupying the comfortable and convenient rectory furnished for him by his parish. The address is 4810 Winton Road, Cincinnati.

During the month of February, President Bernard I. Bell was the preacher in four college chapels, those of Williams, Amherst, Cornell, and his own college, St. Stephen's.

The Rev. C. E. B. Robinson, Vicar of the Missions at Lykens, Millersburg, and Williamstown, Diocese of Harrisburg, has resigned, and will take up work in the Diocese of Newark.

The Rt. Rev. Dr. James Fielding Sweeney, Bishop of Toronto, was the preacher at the Washington Cathedral on Sunday morning, February 18.

The Rev. George Warrington Lamb, M. D., of Wayne, Pa., has accepted a call to St. John's, Huntington, Pa., and took charge on February 1.

The Rev. George V. Van Waters has accepted a call to St. Paul's Church, Wellsboro, Pa.

Archdeacon Williams Dorwart has appointed the Rev. Azael Coates, of Manheim and Mount Hope, to fill the unexpired term of the Rev. C. E. B. Robinson, as secretary-treasurer of the Archdeaconry of Harrisburg.

ORDINATIONS.

The Rev. Luther Streeleigh Cressman, and the Rev. Arthur Gershom Best, deacons, were advanced to the priesthood on January 31, in St. Stephen's Church, Harrisburg, by the Bishop of the Diocese. The Rev. Mr. Cressman was presented by his rector, the Rev. Malcolm DePui Maynard, of St. John's Parish, Bellfonte, Pa. The Rev. Mr. Best was presented by the Rev. Jesse A. Ryan, of Trinity Church, Steelton. The Rev. Thomas A. Sparks, rector of St. Clement's Church, New York City, preached the sermon. Other clergymen assisting were the Rev. Messrs. Rollin A. Sawyer, and Orlando H. Bridgeman. All were entertained at luncheon at the Bolton House by the Rev. Rollin A. Sawyer.

On Sunday, February 18, the Rev. John M. Webber, B. D., was ordained to the priesthood and Mr. Herbert A. Donovan was ordained deacon by Rt. Rev. Thomas J. Garland, Bishop Suffragan of Pennsylvania. Mr. Donovan was presented by the Rev. R. R. Windley and Rev. Mr. Webber was presented by the Rev. Floyd W. Tompkins, D. D., who also preached the ordination sermon. Mr. Webber, who was graduated with honors at the Philadelphia Divinity Schools last June, was then ordained a deacon by Bishop Rhinelander. He will continue at Holy Trinity Chapel.

Mr. Donovan is a native of Philadelphia, a graduate of St. Stephen's College, and at present is a member of the senior class of the Virginia Theological Seminary, graduating in June. He will go to the mission field in Liberia. In preparation for his intended work in Liberia, Mr. Donovan will leave for England in September, where he will pursue a year's study of tropical diseases at the University of London. September, 1924, he will leave for the Mission field, where he will be located at Pandeme, Liberia, the location of the Philadelphia unit, which it is hoped will be speedily manned to capacity.

On Sunday, February 4, at St. Paul's Church, East Orange, N. J., Bishop Stearly ordained James Warren Albinson Deacon. He was presented by the rector, the Rev. William P. Taylor, and the sermon was preached by the Rev. Canon Guy H. Madara.

Service in the army delayed the completion of Mr. Albinson's preparation for the ministry, but on returning he did excellent work as a Lay Reader at Butler and also at Pompton Lakes. He now continues his work in that field and also at Ringwood Manor.

On Sunday, February 11, Bishop Lines ordained to the Priesthood in Trinity Cathedral, the Rev. Franklin Vernon Losee. He was presented by Dean Dumper, who also preached the sermon.

Mr. Losee is the son of a former officer of the Church at Newton, and is a graduate of Hobart College. During his Diocanate he has served the Mission Churches at Delawanna and North Arlington.

DEATHS.

The Rev. Frederick W. Davis, for twenty-seven years rector of St. Martin's Church, Brooklyn, died at the rectory, 293 President Street, Sunday, January 21. He had been in feeble health for some months and was stricken with apoplexy on Wednesday.

The Rev. Dr. Henry W. R. Stafford, aged sixty-three years, until one year ago rector of St. Clements' Church, Brooklyn, died January 24 at his home on Sedgewick Street, Queens Village. He had retired from Church duties, but took an active interest in local affairs, although he has been in very poor health for about five years.

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